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THE JOURNAL OF THE MOSCOW PATRIARCHATE



ST. FEODOSIY, ARCHBISHOP OF CHERNIGOV

Icon of the late 19th- early 20th centuries from the Church of the Dormition of the Mother of God in the village of Shubino, Domodedovo Region, Moscow Diocese

St. Feodosiy (Feast Day, February 5/18) was professed in the Kiev-Pechery Lavra. He was the father superior of the St. Michael Monastery in Vydubechi, near Kiev, and the Monastery of the Eleits Icon of the Mother of God and the Dormition in Chernigov. From 1692 he administered the See of Chernigov as a pastor wise-in-God, just and peace-loving. He passed away in 1696 and was canonized on September 9, 1896

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TELEGRAMS OF GREETING TO THE PRIMATES OF ORTHODOX CHURCHES

To His Holiness DIMITRIOS I

Archbishop of Constantinople the New Rome and Ecumenical Patriarch
Istanbul, Turkey

Cordial congratulations to Your Holiness on your name-day. My prayerful wishes that, through the intercession of your heavenly patron, the Almighty Lord may strengthen you for many years of blessed primatial service for the good estate of the Holy Orthodox Church.

With brotherly love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

October 24, 1985

To His Beatitude DIODOROS I

Patriarch of the Holy City of Jerusalem and All Palestine

Jerusalem

Heartfelt congratulations to Your Beatitude on your name-day. My prayerful wishes for good health, many years of life and the almighty help of God in fulfilling your primatial service for the good of the Holy Church of Jerusalem—the Mother of all Churches.

With brotherly love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

October 24, 1985

To His Eminence THEODOSIUS

Archbishop of Tokyo, Metropolitan of All Japan

Tokyo, Japan

Cordial greetings to Your Eminence and the God-loving flock of the Orthodox Church of Japan on the 40th anniversary of the day of departure of Metropolitan Sergiy of eternal memory, who, as the successor of St. Nikolai of Japan, laboured much for the good estate of Holy Orthodoxy and its further flourishing in the Land of the Rising Sun. I prayerfully wish Your Eminence and all our dearly beloved children of the Church fresh beneficent success in the service of the Church of Christ.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

October 31, 1985

To His Beatitude CHRYSOSTOMOS

Archbishop of New Justiniana and All Cyprus

Nicosia, Cyprus

Heartfelt congratulations to Your Beatitude on your name-day. With all my heart I wish you abundant strength and the undiminishing help of God in your primatial ministry for the good of the Church of the Holy Apostle Barnabas, for the benefit of the industrious and freedom-loving people of Cyprus.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

November 12, 1985

**To His Beatitude Archbishop SERAPHIM
of Athens and All Hellas**

Athens, Greece

Cordial congratulations to Your Beatitude on your name-day. I pray to the All-Merciful Lord to send you an abundance of spiritual and bodily strength and many years of life for your blessed primatial ministry for the good estate of the Holy Church.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

December 4, 1985

**To His Beatitude NICHOLAS VI
Pope and Patriarch of Alexandria and All Africa**

Alexandria, Egypt

My wholehearted congratulations to you, our beloved brother and concelebrant in the Lord, on your name-day. I prayerfully rejoice together with you on this day and ask the All-Merciful Lord to send you good health, long life and help of Heaven in your apostolic labours for the good of the ancient Alexandrian Church.

With invariable love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

December 5, 1985

**To His Beatitude IGNATIOS IV,
Patriarch of Antioch the Great and All the East**

Damascus, Syria

Please accept our cordial congratulations on Your Beatitude's name-day and our prayerful wishes that through the intercession of your heavenly patron, the Holy Martyr St. Ignatius Theophoros, the Almighty Lord will grant you many and long years of life in good health and send you His omnipotent help in your primatial ministry, and to God's people in Syria and much-suffering Lebanon—peace, tranquillity and prosperity.

With invariable love in Christ,

PIMEN, Patriarch of Moscow and All Russia

December 20, 1985

**To His Beatitude Metropolitan VASILIIY
of Warsaw and All Poland**

Warsaw, Poland

My cordial congratulations to Your Beatitude on your name-day. May the Good Lord through the intercession of your heavenly patron, St. Basil the Great, grant you good health, a long life and His beneficent help in your labour for the good of the Holy Orthodox Church.

With love in the Lord.

PIMEN, Patriarch of Moscow and All Russia

December 27, 1985

* * *

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also congratulated the Primate of the Constantinople Orthodox Church, His Holiness Patriarch Dimitrios I; the Primate of the Jerusalem Orthodox Church, His Beatitude Patriarch Diodoros I; the Primate of the Japanese Autonomous Orthodox Church, His Eminence Metropolitan Theodosius; the Primate of the Orthodox Church of Cyprus, His Beatitude Archbishop Chrysostomos; the Primate of the Orthodox Church of Hellas, His Beatitude Archbishop Seraphim; the Primate of the Alexandrian Orthodox Church, His Beatitude Pope and Patriarch Nicholas VI; the Primate of the Antiochene Orthodox Church, His Beatitude Patriarch Ignatios IV; and the Primate of the Polish Orthodox Church, His Beatitude Metropolitan Vasiliiy.

TELEGRAM TO HIS HOLINESS POPE JOHN PAUL II

To His Holiness Pope JOHN PAUL II, Bishop of Rome

Vatican City

I congratulate you most cordially on Your Holiness's name-day. I share in your spiritual joy and pray to the Chief Shepherd and our Lord Jesus-Christ to give you strength in the service of the Holy Church, and for the well-being of people, and the establishment of peace throughout the world.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

November 1, 1985

* * *

The Head of the Roman Catholic Church, His Holiness Pope John Paul II, was also congratulated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

TELEGRAM IN REPLY FROM HIS HOLINESS POPE JOHN PAUL II

To His Holiness PIMEN,
Patriarch of Moscow and All Russia

I thank Your Holiness from the bottom of my heart for your good wishes on my name-day and assure you of my prayers and brotherly unity in Christ.

JOHN PAUL II

November 20, 1985

Statement of the Members of the Holy Synod of the Russian Orthodox Church on the Trial of the Twelve Members of the Sanctuary Movement in the USA

To Mr. RONALD REAGAN,
President of the United States of America

Washington, USA

We, members of the Holy Synod of the Russian Orthodox Church, are greatly alarmed at the current trial of American pastors, members of the Sanctuary movement, which opened on October 22, 1985, in Tucson, Arizona, with the silent support of the present administration of the country.

These clergymen were arrested because they had the courage to condemn the interventionist policy of Washington in the countries of Central America—Guatemala and El Salvador—and the persecution by the administration of the USA of American Churches

which help people fleeing to the US from violence, repression and war in these countries.

For fulfilling an exclusively Christian duty of mercy and love for one's neighbour (Jn. 13. 34) and for aiding according to Christ's commandment the least of our brothers (Mt. 25, 34-40)—the repressed citizens of other states—as members of one family, they were accused of taking part in a conspiracy against their own country and of harbouring people undesirable in the USA, that is to say, refugees and people who have been left without

of over their heads and means of subsistence, and forced to leave their native parts because of persecution and threat to their lives from the anti-popular ruling regimes in their countries.

Today this noble movement, which started approximately four years ago, give sanctuary to the victims of political terror, is growing in popularity. It is extensively supported by Churches in the United States and beyond its borders. The Presidium of the National Council of the Churches of Christ in the USA spoke in defence of the Sanctuary movement in November 1984 and so did the Commission of the Churches on International Affairs of the World Council of Churches at its session in Veldhoven, the Netherlands, in January 1985.

The policy of Washington regarding the trial, the materials for which were fabricated, according to the American press, by the Central Intelligence Agency in particular, is aimed at using the trial to initiate a repressive campaign

against other religious workers displeasing the government, and progressive Church movements.

The current internal situation prompts many religious leaders to state in alarm that such actions of the present US Administration is an encroachment on the constitutional rights of American Churches and religious organizations.

As servants of the Christian Church, we consider it our religious duty, rooted in the moral and ethical principles of Christianity, to voice solidarity with those activists of the US Churches who have unlawfully been brought to trial, to uphold their rights and freedoms and to demand an end to the persecution of members and participants in the Sanctuary movement.

The trial of the twelve pastors and the arrests of persons who have "illegally infiltrated" into the USA from Central America in search of refuge, must cease.

We pray that the Lord may grant courage and strength to these sufferers and champions of Christian ideals.

MEMBERS OF THE HOLY SYNOD OF THE RUSSIAN ORTHODOX CHURCH:

- + *FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine*
- + *ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate*
- + *ANTONIY, Metropolitan of Leningrad and Novgorod*
- + *FILARET, Metropolitan of Minsk and Byelorussia, Head of the Department of External Church Relations*
- + *YUVENALIY, Metropolitan of Krutitsy and Kolomna*

November 5, 1985

Patriarchal Awards

The following persons have been awarded by the ukazes of His Holiness Patriarch Pimen of Moscow and All Russia:

On July 24, 1985—Bishop Antony of Stavropol and Baku, **the Order of St. Vladimir, 2nd Class**, on the 10th anniversary of episcopal service.

On November 19, 1985—Archbishop Ioann of Kuibyshev and Syzran, **the Order of St. Vladimir, 2nd Class**, on the 20th anniversary of episcopal service;

Archbishop Agafangel of Vinnitsa and Bratslav, **the Order of St. Sergiy of Radonezh, 2nd Class**, on the 10th anniversary of archpastoral consecration;

Archbishop Yuvenaliy of Kursk and Belgorod, **the Order of St. Vladimir, 2nd Class**, on the 10th anniversary of archpastoral consecration.

On November 28, 1985—Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, **the Order of St. Vladimir, 1st Class**, on his 50th birthday.

Letter by the Heads of the Delegations of the Representatives of Churches in the USSR and the USA

TO MIKHAIL SERGEYEVICH GORBACHEV,
General Secretary of the CPSU

Highly esteemed Mikhail Sergeyevich,

As you know, the delegations of the heads and representatives of the Christian Churches in the Soviet Union and the United States of America have gathered in Geneva on these days for common services of worship and prayers for you and for President Ronald Reagan. We pray together in the historical Calvin chapel during the days of your meeting.

We would like to draw your attention to the Joint Statement we made for the press and to assure you that we pray that God may lead you and President Ronald Reagan to such an agreement which would considerably improve the relations between our countries and open the way to concrete steps towards disarmament in the interests of peace and justice for nations of the whole world.

Respectfully,

*FILARET,
Metropolitan of Minsk and Byelorussia,
head of the delegation
of the representatives of Churches
in the USSR*
November 18, 1985

*ARIE R. BROUWER,
General Secretary of the National
Council of the Churches of Christ
in the USA, head of the delegation
of the representatives of Churches
in the USA*

Translated from Russian.

* * *

The identical letter and the Joint Statement were conveyed to President Ronald Reagan.

Joint Statement of the Leaders of Churches in the USSR and the USA on the Soviet-American Summit

We have gathered here, in Geneva, as the Heads and representatives of the Churches in the two most powerful countries of the world in connection with the meeting of the political leaders of our two countries.

We have gathered not as champions of certain solutions of complicated problems dividing our countries. We have come here as Heads and representatives of Churches to offer up prayers of thanksgiving and intercession for General Secretary Mikhail Gorbachev, President Roland Reagan and their advisers. We have come here to offer witness to the fact that, given the good will, division can be overcome.

We have come to give thanks to God for the opportunity granted to breach

the walls of hostility that have divided our nations for so long, to declare unity in confessing Jesus Christ, the Lord and Saviour, and to witness our common duty to preserve life in the conditions of the arms race leading towards death.

For centuries our Churches have been divided by differences of doctrine, language, culture and tradition. We maintain our distinctions. But over the past three decades we have been deeply involved into a constant dialogue, exchange and common reflection which have not been interrupted also at times of tension between our governments. At times our Churches offer one of the few stable opportunities for contacts between American and Soviet people.

We thank God for guiding us together, and we also thank God

Translated from Russian.

World Council of Churches whose centre is located in this city, for the help, support and guidance which He gives our Churches in these efforts. Our objective is to consolidate the unity of the Church of Christ, but we have also come to realize that Church unity and the unity of mankind are inseparably interconnected. We also offer up thanks to God for the United Nations Organization whose 40th anniversary we have just marked, because it offers governments the framework and a model for dialogue and negotiations on differences.

The Churches we represent embrace tens of millions of believers in our countries. These Churches have simultaneously conducted special services, praying for the success of the summit. Our presence here symbolizes the deep hope of our nations that their leaders will spare no effort in order to reach agreements that will normalize relations between our countries in keeping with the Final Act of the Conference on Security and Cooperation in Europe and will considerably reduce the threat of nuclear war by means of concrete measures aimed at curbing and reversing the arms race.

We are confident that this is possible. We know that if we wish to ensure for men on Earth justice, peace and the inviolability of God's creation, this must be done.

Time is quickly running out. The

nations of the planet need peace and justice in order to survive today. Peace is not merely the absence of war. It must be built on the basis of justice for all people everywhere. As the Prophet Isaiah teaches us, peace is the fruit of justice (32. 17). The nations of the world need security, whereas weapons, especially nuclear weapons and mounting militarization that now threatens to proliferate even into outer space, brings us nothing but greater insecurity. We pray that our leaders heed the plea of the nations that the current opportunities for peacefully resolving arguments through talks be used in full measure during and after the summit.

As Christians, we cannot regard the current perilous situation as being in the nature of things. But we cannot plunge into despair either. As believers into our One Lord and Saviour Jesus Christ, the Prince of Peace, we are guarding God's hope concerning the future of the creation. We know that God loves us and confess the Lord of history in Whom we seek the promise of the fullness of life. The mercy of God is intransient and the Holy Spirit dwells among us, kindling love that chases away fear, gives new strength to the hope of peace, inspires imagination, leads us across the desert, liberates and unites us. The nations of the world are becoming ever more mature, and demand justice and peace. These are the signs of hope today.

On behalf of the delegations:

LARET,
Metropolitan of Minsk
and Byelorussia

ARIE R. BROUWER,
General Secretary of the National
Council of the Churches of Christ
in the USA

November 18, 1985
Minsk

Joint Statement of the Leaders of Churches in the USSR and the USA upon the Completion of the Summit

The summit meeting is drawing to a close and we offer up thanks to God that the leaders of the two nations have been able to come together and discuss between themselves a range of controversial problems dividing the countries. During these days we have joined in heartfelt prayer that their talks would

translated from Russian.

pave the way to a considerable improvement in their relations and accelerate the process of all-round curtailment of the arms race. Praying with us have been communities of various confessions in our countries and beyond their boundaries, and special services were conducted on November 10 and 19, 1985. Love have been lavished upon us and it has been experienced by each of

us when we came in contact with the broad ecumenical public represented in the World Council of Churches and at the divine services with Christians from the Churches of Geneva.

Although we still do not know of the final outcome of the summit, we are leaving with a great hope this city which has been for decades the symbol of the nations' aspirations for peace through talks. This hope partly comes from the prayer which has brought us closer in confession of the common faith in our Lord and Saviour Jesus Christ, the Prince of Peace. We belong to different traditions and at first we wondered how we were going to pray together. But in the course of our relations for over 30 years it has become clear to us that we really can and must sing and pray together as one community of the faithful. We have become convinced afresh that the whole of mankind is in the hands of the all-loving God, the God of peace and justice.

More than 30 years ago this faith took us over the abyss of the cold war and it is invariably helping us preserve our unbreakable community. We have come to realize that to attain it we need the support of the Churches and Christians throughout the world, for whom, in our turn, we are responsible. For our community to grow we have to consider openly and frankly the problems of our faith, our societies and of the world in which we live.

The meeting of the leaders of our countries may initiate durable and good relations between our governments and nations as a whole. We are praying for this. But contacts can be maintained and developed if the nations united in the UN support our leaders and they, on their part, feel responsible not only to one another and their own nations, but to all the other nations of the world that are facing the awesome might of our two countries. We pray that the vast human and material resources

channeled into the development of frightfully destructive potential turned instead to the solution of dismament problems and to meeting the needs of people who are struggling for survival and thirsting for justice.

We once again offer thanks to G for the unity co-experienced by representatives of the Churches of the Soviet Union and the United States and we are aware of our duty to work for the cause of peace, justice and the unity of mankind.

It is assumed that President Ronald Reagan and General Secretary Mikhail Sergeyevich Gorbachev intend to continue their meetings in the future and visit each other. We sincerely hope that these intentions will be realized in the near future and lead to the signing of agreements that will make it possible to reduce consistently and in a growing measure the scale and sharpness of the confrontation between our nations. We have long been hoping for that and have been trying throughout all the 30 years of our communion to create favourable conditions for such contacts. The National Council of the Churches of Christ in the USA has extended an invitation to the leaders of the Churches in the USSR to visit the United States from April 10 to May 1986, in order to continue the discussions and visit local and regional ecumenical organizations, communities and ecclesiastical institutions in various parts of the United States. The purpose of this visit will be to broaden and deepen our mutual understanding. A reply visit by American Christians to the USSR is planned.

May the Lord bless the initiatives of Mr. Reagan and Mr. Gorbachev. As we return to our Churches and nations we exchange a kiss of peace as a pledge that in the nearest future the Divine vision of the prophet would come to pass for the whole nations: *Righteousness and peace have kissed each other.*

On behalf of the delegations:

*FILARET,
Metropolitan of Minsk
and Byelorussia*

*ARIE R. BROUWER
General Secretary of the National
Council of the Churches of Christ
in the USA*

November 20, 1985
Geneva

Session of the Commission on Christian Unity

The Commission on Christian Unity of the Synod of the Russian Orthodox Church met on December 23-24, 1985, at the Department of External Church Relations. The session, presided by Metropolitan Filaret of Kiev and Patriarchal Exarch to the Ukraine, discussed preparations for an international conference of ecclesiastical scholars on the approach to the millennium of the Baptism of Rus in July 1986 in Kiev. The session also discussed preparations for a forthcoming meeting of the Inter-Orthodox Theological Preparatory Commission for the Great and Holy Council of the Eastern Orthodox Church (February 1986, Chambsy, Switzerland) and considered the

draft of a document setting out the stand of the Russian Orthodox Church on the problems of war and peace. They heard a report on the session of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue (September 30-October 5, 1985, Amersfoort, Netherlands), on the sessions of the Commission on Theological Dialogue Between the Orthodox and Ancient Oriental (non-Chalcedonian) Churches (December 10-15, 1985, Chambsy), on the conversations between representatives of the Russian Orthodox Church and Pax Christi International (November 15-18, 1985, Odessa) and also discussed other matters.

Christmas Services

On December 22, 1985, the rector of the Moscow Church of the Tikhvin Icon of the Mother of God, Archpriest Arkadiy Tyshchyyuk, officiated at an ecumenical service held at the Russian Embassy in Moscow. The service was attended by Anglican and Protestant members of the diplomatic corps and their families. During the service, Archpriest Arkadiy Tyshchyyuk read from the Book of Isaiah (9.2, 6-7). The British Ambassador and his wife thanked the representative of the Russian Orthodox Church for taking part in the service.

* * *

Archbishop Platon of Yaroslavl and Rostov, Deputy Head of the Department of External Church Relations, and staff member of the DECR, A. I. Dolganov, attended the Christmas service at the Moscow Roman Catholic Church of St. Louis in the evening of December 24, 1985, at the invitation of the rector, Father Stanislas Majeika. Vladyka Platon blessed the congregation and greeted them on the Feast of the Nativity of Christ.

Chronicle

Luncheon given by the Ambassador of the FRG. On September 11, 1985, Ambassador of the Federal Republic of Germany to the USSR, Hans-J. Kastl, gave luncheon in his residence in honor of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. Among the guests were: Executive Secretary of the Department of External Church Relations, Dr. A. S. Buevsky; a DECR staff member V. A. Chukalov; representatives of the DECR—Hieromonk Irinarkh and Deacon Georgiy Glushik. During the luncheon Metropolitan Filaret and Ambassador H. J. Kastl exchanged wishes, thereby noting with satisfaction the successful cooperation between the Russian Orthodox Church and the Evangelical Church in Germany (FRG), and expressing hope, that the cooperation would serve to strengthen friendship and mutual understanding between the peoples of the USSR and the FRG.

At a meeting dedicated to the struggle of the peoples of Southern Africa. On October 9, 1985, a round table conference was held in Moscow on the current stage of the struggle led by the peoples of Southern Africa and on international moment of solidarity with them. The meeting was sponsored by the Soviet Afro-Asian Solidarity Committee, the Novosti Press Agency, and the Institute of Africa of the USSR Academy of Sciences. Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, addressed the meeting with a report on support by world Christian public of the

struggle led by the black population of Southern Africa.

A delegation of the Mozambique Department for Religious Affairs received at the DECR. On October 9, 1985, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Platon of Yaroslavl and Rostov, received head of the Department for Religious Affairs of Mozambique, member of a parliamentary group, Jobe Shambal, and his deputy Gorge Ribeiro. Executive Secretary of the DECR, Dr. A. S. Buevsky, took part in the talk.

At a consultation on the struggle against hunger. At the invitation of His Beatitude Archbishop Seraphim of Athens and All Greece, on October 9-13, 1985, Athens hosted a consultation of Christian Churches on the struggle against hunger. The meeting was held in preparation for an international conference of the representatives of the Orthodox and other Christian Churches on the problems of hunger on our planet. Archpriest Georgiy Goncharov, Deputy General Secretary of the CPC, representative of the Russian Orthodox Church to the CPC (Prague), participated in the consultation.

At a reception in the Embassy of Spain. Ambassador of Spain to the USSR J. L. Ksifra de Oserin, gave a reception on October 11, 1985, on the occasion of National Day. Among those invited to the reception were Archbishop Platon of

Yaroslavl and Rostov, Deputy Head of the DECR, and DECR staff member A. I. Dolganov.

At a luncheon given at the Embassy of Lebanon. On October 15, 1985, Charge d'Affairs a. i. of Lebanon in the USSR, Gebrael Geara, gave a luncheon in honour of Bishop Nikolai of Zvenigorod, appointed Representative of the Patriarch of Moscow to the Patriarch of Antioch. Present also was Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations.

At a reception in the Embassy of Cyprus. On October 16, 1985, Ambassador of the Republic of Cyprus to the USSR, Michael Sherifis, gave a reception on the occasion of a national holiday—Independence Day, and on the occasion of the 25th anniversary of the establishment of diplomatic relations between the USSR and the Republic of Cyprus. Among those invited to the reception were Archbishop Platon of Yaroslavl and Rostov, Deputy Head of the Department of External Church Relations, and G. N. Skobei, staff member of the DECR.

At a meeting dedicated to National Day of Austria. On October 24, 1985, a meeting of representatives of Soviet public on the occasion of National Day of Austria—the 30th anniversary of the law on permanent neutrality—was held at the House of Friendship in Moscow. The meeting was organized by the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, the USSR-Austria Friendship Society and the House of Friendship. Attending the meeting was senior staff member of the Department of External Church Relations of the Moscow Patriarchate G. N. Skobei.

At a reception in the Embassy of Austria. On October 25, 1985, Ambassador of Austria to the USSR, Helmut Lidermann, gave a reception on the occasion of the National Day and in connection with his departure from Moscow. Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations, and staff member of the DECR S. G. Gordeyev attended the reception.

Austrian Minister of Finance visits the Trinity-St. Sergiy Lavra. On October 27, 1985, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, had a meeting at the Trinity-St. Sergiy Lavra with Minister of Finance of Austria, F. Wranitzki, conveyed to him cordial greetings from His Holiness Patriarch Pimen and presented him a book about the Russian Orthodox Church. The Austrian Minister got acquainted with the places of interest and shrines of the Lavra. The Rector of the Moscow Theological Academy, Bishop Aleksandr of Dmitrov, gave a dinner in honour of the guest. Present at the dinner were officials of the USSR Ministry of Finance, and Ambassador of Austria to the USSR, H. Lidermann.

At a dinner given by the Ambassador of France. On October 30, 1985, Ambassador of France to the USSR, Jean-Bernard Raimond, gave a dinner in honour of Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. Archpriest Lev Makhno, dean of the Three Holy Hierarchs Podvorye in Paris, staff member of the DECR M. L. Voshenskiy, and the French Embassy officials were present at the dinner.

In memory of Indira Gandhi. On October 31, 1985, a meeting was held at the Embassy of India in Moscow dedicated to the memory of Prime Minister of India Indira Gandhi, who met her death a year ago. The meeting was addressed by the Ambassador of India to the USSR, Prof. S. K. Hasnani, and by President of the USSR-India Friendship Society, Minister N. V. Goldin. The meeting was attended by representatives of USSR ministries and agencies, of the state and public organizations. Present also was Metropolitan Aleksiy of Tallinn and Estonia, Vice-President of the USSR-India Friendship Society.

At a reception in the Embassy of Sweden. On November 13, 1985, Ambassador Extraordinary and Plenipotentiary of Sweden to the USSR, T. Orn, gave a reception on the occasion of the arrival to Moscow of the Swedish cultural attaché Bengt Eriksson. Among those invited to the reception was Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

Talk with seminarians from Stuttgart. On November 14, 1985, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Platon of Yaroslavl and Rostov, received a group of students of the theological seminary of the Evangelical Church in Stuttgart, FRG, led by the Rev. Eugen Hämmerle and had a talk with them.

At a reception in the Embassy of Jordan. On November 14, 1985, Ambassador of Jordan to the USSR, Faleh Al Tawil, gave a reception on the occasion of King Hussein's 50th birthday. Present at the reception were Deputy Head of the DECR, Archbishop Iov of Zarsk, and DECR senior staff member G. N. Skobei.

At a meeting dedicated to the 40th anniversary of the Nuremberg Trial. On November 18, 1985, Soviet public representatives held a meeting dedicated to the 40th anniversary of the Nuremberg trial. The meeting was opened by Chairman of the Soviet Peace Committee, Yu. A. Zhukov. Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, was a member of the presidium of the meeting, and made a speech.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

DECEMBER 1985

December 31 (18), New Year Eve and the eve of the Feast of St. Boniface the martyr, His Holiness Patriarch Pimen of the New Year Moleben assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Mefodiy of Vologda and Lipetsk in the Patriarchal Cathedral of the Epiphany.

JANUARY 1986

January 7 (December 25), Christmas Eve, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral of the Epiphany. On the eve, Patriarch Pimen, assisted by Archbishop Iov of Zarsk, officiated at All-Night Vigil in the same cathedral. **January 8 (December 26),** the second day of Christmas, in the evening, Pa-

triarch Pimen attended Vespers in the Patriarchal Cathedral of the Epiphany. After the Vespers His Holiness Patriarch Pimen received Christmas greetings. Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Kiprian; Archbishop Pitirim of Volokolamsk, Archbishop Iov of Zarsk; Bishop Aleksandr of Dmitrov; Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, and Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Aleksiy, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Evlogiy, Father Superior of the St. Daniel Monastery, as well as superintendent deans, rectors of the churches in Moscow and the Moscow Diocese came to the cathedral to greet the Patriarch.



His Holiness Patriarch Pimen anointing the faithful with Holy Oil during All-Night Vigil in the Patriarchal Cathedral of the Epiphany on the eve of the Feast of the Nativity of Christ, January 6, 1986

His Holiness Patriarch PIMEN's New Year Sermon

Delivered in the Patriarchal Cathedral
of the Epiphany Before the New Year Moleben
on December 31, 1985

Our Father.... Thy will be done (Mt. 6. 9-10)

With these words of the Lord's Prayer I would like to begin today, dear brothers and sisters, the traditional New Year sermon addressed to the Moscow flock.

Our Father, Thy will be done in us and with us.

God created the whole universe, the worlds heavenly and earthly, the spiritual and material, according to His all-beneficent will: *He hath done whatsoever he hath pleased* (Ps. 115. 3). This will of God, being the cause of all creation, is also the law of life and activity, upon the observance of which depends the happiness of the creature and the violation of which brings forth all and every disorder.

As the Lord Who *hath called you is holy*, we too must be *holy in all manner of conversation*, for the will of God is our holiness (1 Pet. 1. 15; 1 Thess. 4. 3). Can we say today that we have fulfilled God's will in the past year? I think no one will dare to answer this question positively. Each of us had occasion to feel the weakness of our will in fulfilling that which is demanded of us by the Gospel and the Holy Church. That is why, on the eve of New Year, we should pray especially fervently so that in the period before us the will of God might be done in us, so that Christ the Saviour might, with His grace, strengthen our will to virtue and show His strength in our weakness. Such prayer will not remain fruitless, *for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him* (2 Chron. 30. 9). Having taken the path of spiritual perfection, we shall attain peace and tranquillity of soul which is true happiness on Earth.

Everything in the world is upheld and directed by God's power. But this Providence of the Heavenly Father over us does not free us of our obligation towards the destiny of the world and humanity. Through God's will man became the king of Nature, all God's irrational creation was placed in his care. Therefore, woe is to the man who not only neglects his duties but abuses them. We are faced, dear brothers and sisters, as never before with the exhaustion of irreplaceable natural resources, the disturbance of the ecological balance, the accumulation of nuclear weapons, the creation of other means of mass destruction and, finally, the height of folly—transference of the arms race into outer space.

Today Christians, just as all men of common sense on the planet, must direct their efforts to achieve detente and by their labour, by their lives, promote the speediest resolution of issues common to all mankind so that peace and justice may be the lot of all nations without exception.

Through God's mercy the past year was marked by an exclusive event in international life. The Soviet-American summit meeting took place in Geneva in November. The Christians of both countries prayed fervently for the success of the meeting during its preparation and representatives of the Churches in the USSR and USA prayed together in Geneva during the talks. We welcome wholeheartedly the position taken by Mikhail Sergeyevich Gorbachev at the summit meeting which expressed the genuine will of our entire people striving for universal peace without arms and war, for peace that is filled with fraternal and fruitful cooperation of nations. We rejoice at the positive results of the meeting and hope and pray for the blessed continuation of the dialogue in the New Year of the Lord's grace.

May the New Year be full of the zealous labour for the well-being of our great country of each of us, children of the Church, so that through

the unweakening efforts of the entire Soviet people our Motherland may successfully follow along the path of prosperity and peace.

Dear brothers and sisters, embarking on the new year of 1986 with true Christian devotion to Divine Providence, we must be worthy of the care of our Heavenly Father. *Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Pet. 1. 5-8). Amen.*

Russian Pilgrims in the Holy Land



A group of pilgrims of the Russian Orthodox Church led by Metropolitan Aleksiy of Tallinn and Estonia arrived in the Holy Land on June 6, 1984.* Our plane landed in Tel Aviv late in the evening. We were welcomed at the airport by representatives of His Beatitude Patriarch Diodoros I of Jerusalem and members of the Russian Orthodox Mission. The travel formalities completed, we boarded the waiting cars and started for Jerusalem. As we drove on, we kept peering into the surrounding darkness of the southern night eager to see light from the start the places that one so much longs and reads about. But all we could see were the lights of passing cars and of some villages along the road. We had to content ourselves with the explanations Hegumen Pavel of the Russian Orthodox Mission who drove our car kindly offered us. In no time, it seemed, we reached Jerusalem and the mission building which was to become our home for the duration of the pilgrimage.

After a thanksgiving moleben in the Holy Trinity Cathedral, Metropolitan Aleksiy conveyed to the mission staff who came out to welcome us and the nuns of the Gorneye Convent a blessing from His Holiness Patriarch Diodoros I.

Our first day in the ancient city began with an audience with His Beatitude Diodoros I, Patriarch of the Holy City of Jerusalem and All Palestine. After mutual salutations, Metropolitan Aleksiy conveyed to His Beatitude a message from His Holiness Patriarch Pimen and memorable gifts. On behalf of our group he presented him with a copy of the icon of the Life-Giving Trinity by Andrei Rublev. Then we were shown around the Patriarch's residence. We were told of plans to build a new building of the Patriarchate and shown its model.

From the Patriarchate we walked through the narrow winding streets of the old city to the Church of the Resurrection of Christ. The church, so familiar to us from photographs and picture postcards, suddenly came into full view as we rounded one of the many corners. There is really no way of describing one's feelings as one approaches this greatest shrine of the Christian world.

We entered the temple through its only door (the second one is bricked up). Metropolitan Aleksiy was vested in the mantle. Right in front of us was an elongated low plate covered with marble with eight large icon-lamps flickering above it. This is the Chrismation Stone of Anointment upon which the body of Jesus was laid and *wound... in linen clothes with the spices, as the manner of the Jews is to bury (Jn. 19. 40)*. We kneeled before the shrine in veneration and kissed it.

To our left there was an arch and passing through it we found ourselves in a spacious rotunda with a chapel (kuwuklia) faced with pink marble in the middle. The structure is 6 metres wide and 8 metres long and contains two side-chapels. In that of the Angel, there is a marble altar containing a fraction of the stone which was rolled back from the door of the sepulchre by *the angel of the Lord descended from heaven (Mt. 28. 2)*. The other side-chapel is the Sepulchre of the Saviour, *the place where they laid him (Mk. 16.6)*. The slab, faced with white marble, upon which the Body of the Lord rested for three days, now serves as the prothesis and altar when Divine Liturgy is celebrated by clerics of the Orthodox, Roman Catholic and Armenian Apostolic Churches. In the light of burning candles and lamps one can well see the Sepulchre and three icons of the Resurrection of Christ placed over the altar. In this holy place the words of the Gospel narrative about the burial and resurrection of the Saviour read out by Vladyka Aleksiy sounded with fresh force.

To the left of the Chrismation Stone of the Anointment there is a tracery canopy over the

* For information on the composition of the group and its itinerary see an article in JMP, 84, No. 10, pp. 16-19.

spot where the Holy Myrrhophores stood during the Passion of the Saviour. We ascended the steps leading unto Golgotha and entered the left, Orthodox sanctuary of the Crucifixion of the Lord. Behind the altar there is a big Crucifix with the figures of the Mother of God and Apostle St. John the Divine before it. There is no iconostasis there, neither in all the Orthodox side-chapels of the temple with the exception of the main altar of the Resurrection of Christ. The altar is elevated on short columns and under it there is a niche, lined with silver plates, in which the Cross of the Lord was erected. Dark circles mark the spots where stood the crosses of the two thieves crucified with Him, *one on the right hand, and another on the left* (Mt. 27. 38). The rock is faced with marble.

In the wall of the Catholic sanctuary, dedicated to the Nailing to the Cross, there is an aperture opening up into the Side-Chapel of the Icon of the Mother of God of Compassion whose entrance used to be the entrance leading up to Golgotha. It was through this entrance that St. Mary of Egypt attempted to enter the temple († 522).

The chief keeper of the Holy Sepulchre, Archbishop Daniel of Tabor showed us the place of the Invention of the Holy and Life-Giving Cross of Our Lord where an underground Church of Sts. Constantine and Helena, Equal to the Apostles, was built. From there a staircase leads to the cave of the Invention of the Cross. A marble plate marks the spot where the Cross was located. There is a window in the roof of the church with a seat outside from which St. Helena watched the progress of the excavations.

As we venerated at the shrines of the Church of the Resurrection of Christ, we prayerfully remembered His Holiness Patriarch Nikon of Moscow and All Russia who built the New Jerusalem Monastery near Moscow in which everything bears such strong resemblance to the shrines of Palestine.

Located under the Golgotha side-chapel is a Chapel of Adam, the Forefather. According to tradition, at the Crucifixion the Most Pure Blood of the Saviour streamed through a crevice formed during the earthquake (Mt. 27. 51) and poured over the head of Adam who had been buried on Golgotha.

That same day we visited the Garden of Gethsemane and venerated at the Holy Sepulchre of the Mother of God in the Greek Orthodox church there. On the spot where Jesus prayed a Catholic church was erected inside of which one can see the top of the rock upon which He prayed. In an adjacent yard olive trees that witnessed the events of the Gospel narrative are being carefully preserved.

The visit to Mount Zion left upon us an unforgettable impression. During the earthly life of Our Saviour it was located within the confines of Jerusalem. It was there that the Saviour held the Last Supper and His disciples later lamented their Divine Teacher. And it was also there that they first heard the news of His Resurrection and later on *there appeared unto them cloven tongues like as of fire, and it sat upon each of them* (Acts 2. 3).

Constantine the Great attached to the Old City a two-storey building in Zion containing the Cenacle (upper room) with an ancient altar. In the lower room a majestic basilica called Holy Zion in which the Crown of Thorns worn by the Saviour used to be enshrined. During a Persian invasion in 614 the basilica was razed to the ground, but was restored shortly after. It was again destroyed in the 13th century, and only the Cenacle has been preserved to this day. According to an established view the Lord held the Last Supper in the Cenacle and washed the feet of His disciples in the lower room. The Cenacle is open to the public. We were unable to see the ground floor of the building where, according to Muslim tradition, David the Psalmist is buried and which has been turned into a mosque.

According to tradition, the house of the Apostle and Evangelist St. John the Divine, the place of the wondrous Dormition of the Most Pure Mother of God, was located not far from the spot. At the end of the last century this plot of land was secured by the German Catholics who built a church there in the form of a rotunda, similar to the Aachen Cathedral. Next to it there is a Benedictine Monastery. On the western slope of Mount Zion there is a Greek Orthodox church and a Cloister of the Holy Trinity.

On Friday, June 8, we arrived at the Gorneye Convent which is situated 9 kilometres away from Jerusalem. It was in this area that the Blessed Virgin spent three months visiting with her relative the righteous Elizabeth (Lk. 1. 56). After a solemn welcome we proceeded to the convent church in which everything is arranged in accordance with the Russian tradition. One should specially mention the prayerful singing of the Gorneye nuns which accompanied our services in all places, including the Church of the Resurrection, at Golgotha, in Bethlehem, their own convent and in the Mission churches. Often the nuns had to travel back from the services for a long time in crowded buses, even on foot to the convent where they had a lot to do attending to various obediences under the scorching sun.

On Trinity Parental Saturday we conducted a parastasis at the convent and on the feast day itself assisted His Beatitude Diodoros w

celebrated Divine Liturgy at the Sepulchre of our Lord.

...It was early morning when we approached the building of the Patriarchate. After a brief waiting in an antechamber, we had a solemn meeting with His Beatitude the Patriarch, hierarchs and the clergy, and then there was a stational procession with the bearing of the Cross to the Sepulchre of the Lord. On the way to the church the procession was joined by numerous pilgrims, worshippers and tourists. Walking at the head of the procession, the ka-ssas (honorary guard) wearing a red-crimson Turkish cap was striking his heavy copper staff on the pavement to keep the pace of the procession. The Liturgy was celebrated in Greek, Church Slavonic, Romanian, English and Arabic. Protodeacon Johannes Sepp read the *ektenia* in his native Estonian language.

Holy Spirit Day is the patronal feast of the Russian Orthodox Mission in Jerusalem. After the Night Vigil in the cathedral, Metropolitan Aleksiy read out a Patriarchal ukaze on awarding the Order of St. Sergiy, of Radonezh, 3rd class, to the head of the mission, Archimandrite Anteleimon, and presented to him the high award. Divine Liturgy was celebrated by His Beatitude Patriarch Diodoros assisted by hierarchs of the Orthodox Sister Churches and the Russian pilgrims in Holy Orders.

On June 12, our group paid courtesy visits to the Armenian Patriarch of Jerusalem, Eghishe Kerderian, and the Latin Patriarch of Jerusalem, Giacomo Beltritti. Later that day we were the guests of the representative of the Romanian Patriarch in Jerusalem, Archimandrite Teofil, who welcomed Metropolitan Aleksiy with the additional bread and salt and then showed us around the beautifully decorated Domestic Chapel of Sts. George and John the Baptist in the mission building. That night we celebrated Divine Liturgy on Golgotha after which Archishop Daniel took us to the sacristy which enshrines particles of the holy relics of saints, other holy things, gilt embroidery and icons donated by Russian pilgrims over the years. On June 13, our group set out for Bethlehem which is located some 18 kilometres to the south of Jerusalem. At the present time this is a big and well-appointed city sprawling on picturesque hills. The centre of the city is the basilica erected on the spot of the Nativity of the Saviour. The construction was started by St. Helena, Equal to the Apostles, in the 4th century and completed two centuries later, in the reign of Emperor Justinian. The church has a richly decorated iconostasis and some of the old frescoes are preserved on the walls. What remained of the original mosaic floor is now on display in glass cases. To the right and to the left

of the altar are entrances to the Cave of the Nativity. As many churches in the Holy Land, the basilica is jointly owned by several confessions: the right wing with a descent into the cave belongs to the Orthodox Church and the sanctuaries on the left side—to the Armenian and Syrian Churches. In the cave itself, which is elongated and shallow (12 metres long and 4 metres wide) there is a cave church. The spot of the Nativity of Christ which is located under the Orthodox altar, is marked with a silver star in the marble floor and an inscription "Here Jesus Christ was born of Virgin Mary". To the right of the star there are three steps leading to a niche faced with marble—the site of the manger. Located there is the Catholic altar of the Veneration of the Magi.

There in Bethlehem, on the spot where the Most Holy Mother of God gave birth to *Her Firstborn Son* (Lk. 2. 7) we celebrated Divine Liturgy.

From Bethlehem, we went to the Lavra of St. Sabas the Sanctified († 531). It is located in the Kidron Valley, 17 kilometres to the south-east of Jerusalem. The relics of its founder carried away to Venice by the Crusaders were returned to the Lavra in 1965. In the 7th century St. John of Damascus resided there and wrote his theological works and church hymns. His cell was in a small cave which now contains his tomb. The Lavra brethren and numerous pilgrims venerate the memory of 614 martyrs slain during a Persian invasion in the 8th century. We paid obeisance to the saintly founder of the Lavra and the holy martyrs, supplicating for their intercession before God and asking them to help all those pursuing the feat of monastic living.

The main church of the Lavra built by St. Sabas in the 6th century with the assistance of Emperor Justinian is dedicated to the Annunciation of the Blessed Virgin. The iconostasis is adorned with a fine and skilful carving and depicted on the Holy Doors are four Palestinian ascetics: Sts. Sabas, Euthymius, Chariton and John the Silent.

On the way to Jerusalem we visited the Lavra of St. Theodosios the Great († 529) founded in the 5th century on the spot where the Magi who came from the East to adore the Divine Infant stopped on their way (some 11 kilometres to the east of Bethlehem). In 1173 St. Euphrosynia of Polotsk who died while on a pilgrimage was buried on that spot. Her relics were taken back to Russ not later than 1187.

Today there is only one monk left in the Lavra, Hegumen Hierotheos. The monastery grounds are kept clean, and there is plenty of green shrubs and trees. The household buildings and the water supply system are in good order

for all of which full credit goes to the solitary monk.

On our return to Jerusalem our group was again received by His Beatitude Patriarch Diodoros, who decorated all members of our delegation with the Orders and Medals of the Holy Sepulchre.

On June 15, we went to Jaffa, the ancient city mentioned in the Bible which is believed to have been founded by Noah's son Japheth. Tradition has it that Noah's ark was built on this spot.

In Jaffa (Joppa) St. Paul raised to life the righteous St. Tabitha whose house was located in the northern part of the city. This site is now occupied by the Podvorye of the Russian Gorneye Convent with its splendid Church of Sts. Peter and Paul. Next to the church there is a large orange orchard which was badly damaged by fire started by some malefactors on the feast day of St. Tabitha in 1984. A chapel has been erected over her tomb.

At the turn of the 20th century pilgrims who converged to Jerusalem from all parts of the world, started out from Jaffa on their journey across the Holy Land. To this day one can encounter here some locals who know some Russian and remember their meetings with Russian pilgrims.

We travelled on to Lydda, to the tomb of St. George, the Great Martyr († 303). In the 6th century a basilica was erected over his relics which was destroyed by Arab invaders in the 11th century. The church was restored by the Crusaders, but in the 12th century was destroyed again by Salakh-ad-Din. It was only in 1870 that the Greeks restored the church on its foundation which was one and a half thousand years old. The builders preserved some of the original ancient details of the structure which can now be seen at the entrance. We sang the Troparion to St. George the Great Martyr by his tomb and paid obeisance to this Saint of God.

In the afternoon our group made a pilgrimage to the Monastery of St. George the Chozebite. We went there along the road leading from Jerusalem to Jericho. On our way we stopped to see a cave with crossbeams supported on several pillars, the site of the inn mentioned in the Parable of the Good Samaritan (Lk. 10. 30-35). The St. George Monastery "cleaves" to the rock in the manner of a swallow's nest. One can see caves on the dropping cliff. In these caves many an ascetic of faith pursued prayerful devotions in solitude. The Father Superior, Hegumen Gregory, a Serbian, cordially welcomed us in Russian and showed us around the cloister in which many things are linked with Russia, including Russian icons

and inscriptions, Russian candelabrum and church requisites.

Enshrined in the cathedral are the relics of the Blessed John the New Chozebite who pursued his ascetic acts in one of the local caves. His canonization is expected in the near future.

Next to the cathedral there is the cave wherein St. Elijah the Prophet dwelled during the drought in Israel. Hung on its wall is a large icon of the Prophet depicting the raven which brought him food (1 Kgs. 17.6). Having venerated at the shrines of the Monastery of St. George the Chozebite, we set out to Jericho where we saw the Forty-Day Mountain upon which the Lord fasted for forty days and nights (Lk. 4.2) after His Baptism, and the Tree of Zacchaeus. About half way to the summit which rises 380 metres above the Valley of Jericho, there is a Greek monastery and a cave in which the Lord is said to have sheltered from rain.

Next day in the morning we reached the village of Gethsemane located in the deep Kidron Valley, to the right of the Sheep Gate of ancient Jerusalem. It was there in the Garden of Gethsemane that the body of the Mother of God was laid to rest in a cave. A church built over that spot in the 5th century was destroyed by a Persian invasion of 614, but the cave itself was preserved and became the centre of a small church. The stone slab upon which rested the body of the Most Pure Mother of God is now used as the altar for the Eucharist. The two other side-chapels are dedicated one to the Four Bears of God, Sts. Joachim and Anne, and the other to St. Joseph, the Spouse.

Two Divine Liturgies are celebrated daily in the Gethsemane Church, first by the Orthodox and then by clerics of the Armenian Apostolic Church whose altar is adjacent to the tomb. Members of our group in Holy Orders concelebrated with Archbishop Athanasios of Gaza. The Divine Liturgy in the cave church and all the rest received Holy Communion.

After that we visited Bethany located near Jericho. On the spot of the house of Martha and Mary there is a fine church. Its white-haired rector, Archimandrite Theodosios, showed to us its shrines, including a stone upon which the Lord is said to have rested. Then he led us to the Cave of St. Lazarus. There Metropolitan Aleksey read the chapter from the Gospel of St. John and we all sang the Troparion "Thou didst raise Lazarus from the dead, O Christ-God, making certain the universal resurrection..."

Later that day we inspected a recently built church in Bethany and then returned to Jerusalem. There we conducted All-Night Vigil in the Trinity Cathedral of the Russian Orthodox Mission, that being the eve of the Sunday of All Saints.

On Sunday, after Early Liturgy, we went to Bebron, one of the most ancient towns in the world. This is the burial place of Abraham, Isaac and their descendants. The tombs of the Old Testament righteous have been preserved to this day. A mosque now stands over them. We also visited the Plain of Mamre. A plot of land with the Mamre oak was bought for the Russian Orthodox Mission by its head, Archimandrite Antonin Kapustin in 1868. A guest house was built for pilgrims there, and an Orthodox church erected on the spot of the appearance of the three Angels to Abraham. It was dedicated to the Holy Forefathers and has two side-chapels, one of the Holy Trinity and the other of St. Nicholas. Today there is an iron fence around the oaktree which is a necessary precaution because the place is visited by numerous tourists.

On June 18, we went to the shore of the Dead Sea near the Qumran Caves in which ancient manuscripts of Biblical and other texts were discovered in the 1940s. On the bank of the Jordan, Metropolitan Aleksey conducted the order for the Great Blessing of the Waters. Later during the day we saw the plot of the Russian Orthodox Mission in Tiberias and stayed in a small Church of St. Mary Magdalene, Equal to the Apostles, built thanks to the efforts of Archimandrite Varfolomei (now the Archbishop of Tashkent and Central Asia) who headed the Mission from 1961 to 1963.

Our way to Jerusalem ran through Haifa, where there is another plot of land owned by the mission, and then through an Arab village of Kefr, which was the Biblical Cana of Galilee, and Nazareth.

In Cana, on the spot where *this beginning of miracles did Jesus* (Jn. 2. 11) by turning water to wine at a wedding feast, there now stands a Greek Orthodox church built late last century with funds provided by the Russian Palestinian Society. On the northern doors of the iconostasis there is an Icon of St. Sergiy of Radonezh, and on the southern doors, of St. Elizabeth. All the icons in this church are Russian. In commemoration of the Lord's miracle worked here, there are now big stone jars standing one to the right and the other to the left of the Holy Doors. One is used for the blessing of water and the other as a baptismal font. The local Orthodox often get married in this church. In the outskirts of the town there is a Catholic church of St. Bartholomew (Nathanael) the apostle who was born in Cana.

Nazareth. In that city St. Gabriel the Archangel announced to the Blessed Virgin that the Son of God would be born of Her. Long time after the Ascension of Our Lord this was the place where the descendants of St. Joseph, the

Spouse, continued to dwell. One of them, Deacon Konon, built a church in 249 on the spot where there had been the house in which the Annunciation took place. In 352 a basilica was erected there. The Crusaders found it in ruins and later a Franciscan monastery was founded there with the residence of a Roman Catholic bishop. Inside the Church of the Annunciation there is a niche in limestone rock in which stands a marble altar; the floor is decorated with a marble star bearing the inscription: *And the Word was made flesh*. Some traces of mosaics dating back to the 4th-5th centuries have been preserved and an inscription with the name of the first builder of the church: "Konon, Deacon of Jerusalem".

In ancient times the residents of Nazareth used but one source of fresh water, called the Virgin's Spring. The Greek church erected over it was always the first to be restored after devastation. Its entrance is located on the southern side so that a person entering the church sees the iconostasis and the sanctuary to his right and right in front of him he sees the cave with the spring with six broad steps leading to it. On the floor of the cave there is a deep niche faced with marble which has a round opening in it. It is covered with a silver cover with a relief depicting the Annunciation.

We sang with veneration the Troparion to the Annunciation and then to the singing of the Magnification "With the voice of the Archangel..." drew some water from the Virgin's Spring and drank it.

Approaching Haifa, we saw Mount Carmel which is often mentioned in the Holy Scriptures. On its top the Prophet St. Elijah offered the burnt sacrifice to God and prayed for the cessation of the three-year drought. In the St. Elijah Church located on the plot of the city land belonging to the Russian Orthodox Mission we sang the Troparion and Magnification to St. Elijah the Prophet.

We returned to Jerusalem late at night.

During the last few days of our stay in the Holy Land we visited the Catholic Monastery of St. Anne founded by the Crusaders at the place of the Nativity of the Blessed Virgin, Bethesda Pool, praetorium where Jesus was tried, the Church of the Scourging, the Pavement (Gabbatha) where the soldiers who guarded the Lord cast lots; markings required for that game are still preserved on the stones of the floor there. We also visited the church erected on the spot of Christ's imprisonment, the Church of St. Veronica, the site of the Temple of Solomon where there is now a mosque erected by Khalif Omar in the 7th century after the capture of Jerusalem.

(continued on p. 32)

The Feast of St. Iov in the Pochaev Lavra of the Dormition



On September 10 the invention of the relics of St. Iov, the Hegumen of Pochaev, is celebrated in the Pochaev Lavra of the Dormition. In 1985, the celebrations were led, according to tradition, by the Holy Archimandrite of the Lavra, Metropolitan Nikodim of Lvov and Ternopol. To share in prayers to the saint of God came Archbishop Makariy of Ivano-Frankovsk and Kolomyia, Bishop Varlaam of Chernovtsy and Bukovina and numerous pilgrims, clerics and laymen from all parts of the country.

On September 9, the eve of the feast, the peeling of the Lavra bell at 2 p. m. announced the opening of a divine service in the Cave Church of St. Iov. After Small Vespers, Metropolitan Nikodim, Archbishop Makariy and Bishop Varlaam assisted by the Lavra brethren conducted a moleben in a cave adjacent to the church, the resting place of the relics of the saint. During the reading of Psalm 51, Metropolitan Nikodim censed thrice the shrine with the relics of the saint in keeping with the Lavra tradition, assisted by two proto-deacons bearing lighted candles and four hierodeacons with dikeria and trikeria. Archbishop Makariy then knelt and said a prayer to St. Iov after which the shrine with the relics, flanked by ripidia, was raised by the attending archimandrites and archpriests on their shoulders and carried in solemn procession to the Dormition Cathedral to the singing of a Magnification to the Saint of God with the refrain "O Holy Saint and our father Iov, pray unto God for us". The whole way from the cave to the Holy Doors of the Dormition Cathedral was strewn with flowers and laid with embroidered towels brought by the faithful. Inside the cathedral the shrine was placed on an elevated platform, all decked out with flowers, under a canopy from which numerous icon-lamps were suspended. The reading of the Akathistos to St. Iov was started at once after which "Many Years" was

sung in keeping with the Lavra tradition.


At 5.30 p. m. All-Night Vigil began in the Dormition Cathedral. During the singing of the sticheron to "Lord, have cried", two deacons censed the altar and the whole of the temple, bearing incense on the left shoulder in keeping with an ancient tradition. The Liturgy was led by Archbishop Makariy. For the Polyeleos, Vladyka Nikodim, Archbishop Makariy, Bishop Varlaam and numerous clergy came out. After the All-Night Vigil, molebens were conducted all through the night before the shrine of St. Iov with the reading of the akathistoi to the Saviour, the Mother of God and St. Iov.

On September 10, the feast day itself, Divine Liturgy was celebrated in the Trinity Cathedral, starting at 5 a. m. and in the Cave Church of St. Iov at 7 a. m. At 10 a. m., following the solemn welcome for the archpastor with glorification, Divine Liturgy began in the Dormition Cathedral. It was attended by foreign guests—Dr. Maria Teresa de Morini, Subsecretary for Cults of the Minister of Foreign Affairs and Cults of Argentina, and her daughter. Some of the ecphoneses and ektenes were said and sung in Spanish.

The Liturgy was followed by a moleben and then a festal procession during which the shrine with the relics of St. Iov was carried around the Dormition Cathedral and restored to its permanent place in the cave. The divine service ended with the congregation kneeling and saying a prayer to St. Iov after which "Many Years" was sung. A festal repast was served in the refectory Church of St. Barbara the Great Martyr. During it the guests from Argentina were cordially greeted by Metropolitan Nikodim and the Father Superior of the Lavra, Archimandrite Mark. The latter presented Dr. Maria Teresa de Morini with a copy of the Pochaev Icon of the Mother of God in memory of her visit to the cloister.

Protodeacon BORIS GENSITSKY

Jubilees of the Pukhtitsa Convent Churches

 In August 1985, the Pukhtitsa Convent of the Dormition marked the anniversaries of its four churches. Of special interest is the history of one of them—the Church of Sts. Nicholas and Arseniy, which was built one hundred years ago. The church was built on the spot on which the Mother of God appeared to an Estonian shepherd. And an Icon of the Dormition of the Mother of God was invented on that same spot on another occasion. The local Orthodox regarded the two events, both of which occurred in the latter half of the 16th century, as witness to the intercession of the Mother of God for and to Her grace towards those who firmly stand by their faith. To commemorate the remarkable event, the local faithful erected a small chapel near the oak-tree at which the icon was invented.

For the next three centuries the Pukhtitsa holy thing, as the icon was called, had been a light of Orthodoxy in the North-Eastern part of Estonia which was dominated by German and Swedish feudal rulers. Every year the icon was carried in a festal procession in the Feast of the Dormition of the Mother of God from the village of Syrenets (now Vasknarva) to Bogoroditskaya Hill which became the site of prayer and grace-giving Sacraments. Many faithful received spiritual help and healing on such occasions and no obstacles laid by the local authorities could interfere with the veneration of the miraculous icon by the local Orthodox.

In 1842 the chapel that became dilapidated by that time was rebuilt and adorned with Icons of the Saviour "Not Made with Hands", of St. Elijah the Prophet and St. George the Victorious, the Great Martyr. In 1876 a church was built next to it, which was more spacious, with a belfry over the entrance. The iconostasis was brought from the church in the village of Syrenets, after restoration in Narva. On August 15, 1879, Divine Liturgy was celebrated in the new church for the first time.

The size of the Orthodox population around Bogoroditskaya Hill increased

considerably in the latter half of the 19th century because many Estonian Lutherans joined the Orthodox faith. The church was therefore rebuilt, fittingly decorated and dedicated to the Dormition of the Mother of God. It was consecrated as such on August 15, 1885, by Archbishop Donat (Babinsky-Sokolov; †1896) of Riga and Mitau. On November 7 of that year a Pukhtitsa Orthodox parish was established by an ukaze of the Holy Synod.

The Pukhtitsa holy thing gained widespread popularity among the faithful, and the parishioners took constant care of the church. It was rebuilt in 1888. A new foundation was built and a belfry erected over the entrance.

An Orthodox women's community was founded on Bogoroditskaya Hill in 1891 and in the following year it was turned into the Pukhtitsa Convent of the Dormition.

The Dormition Cathedral of the Convent was built in 1892 and the parish Church of the Dormition was turned into a cemetery church. On August 16, 1896, Archbishop Arseniy (Bryantsev; †1914) of Riga and Mitau consecrated it in honour of St. Nicholas the Miracle Worker and St. Arseniy the Great. The small wooden church with a belfry was put on a stone foundation. A wooden cupola was erected over the sanctuary topped with a gilt cast-iron cross. The wooden iconostasis was taken from the church in Syrenets. It has two tiers and is painted white with gilt carved columns. The Holy Doors, bearing the Icons of the Mother of God, the Archangel Gabriel and the four Evangelists, is decorated with fine gilt carving in the form of winding branches. The icons of the sanctuary were painted in the middle of the last century. The church is surrounded by neat rows of tombstones topped with metal tracery crosses, marking the graves of clerics, the mothers superior of the convent and its nuns.

Right next to the church, there is a small chapel by the ancient oak-tree on the roadside marking the spot of the appearance of the Mother of God on Pukhtitskaya Hill.

The three-altar Dormition Cathedral was designed by the St. Petersburg architect, A. A. Polishchuk, in the style of the Moscow-Yaroslavl church architecture of the 16th-17th centuries, this kind of stylization being typical of the start of the 20th century. The stone-laying ceremony took place on June 15, 1908. On August 15, 1910, Archbishop Agafangel (Preobrazhensky; † 1928) of Riga and Mitau consecrated the cathedral in honour of the Dormition of the Mother of God and its two side-chapels: the southern in honour of Sts. John Climacus and Serafim of Sarov and the northern in honour of Sts. Nicholas and Demetrius of Thessalonica, the Great Martyr.

The five-domed cathedral with its gilt crosses dominates over the surrounding countryside, and perfectly corresponds to the stern beauty of the northern nature. It is majestic and colourful. The decorative effect of its contrasting planes, the green cupolas, the white drums supporting them, the tall walls made of sandstone-coloured bricks with ornamental relief, and the red-brick arches framing it combine to generate a joyous paschal atmosphere.

The cathedral is 38.4 metres high from the ground level, 40.5 metres long and 21.3 metres wide. The west-side entrance is designed in the form of a narthex topped with a small cupola and with a porch attached. Broad granite staircases lead to the three entrances to the cathedral.

As in most old churches, the interior of the cathedral is simple architecturally. The building is in the form of a square with three tall apses and a gallery, without any cornices or relief decor. The church is spacious and well lit through the two tiers of windows. The choir's gallery framed with carved wooden railing runs along the whole width of the western wall.

The three-tier iconostasis is executed in the late Baroque style and contains icons painted on canvas in the late 19th and early 20th centuries. The walls above the iconostasis are adorned with a painting showing the appearance of the Mother of God to the Apostles. Paintings over the sanctuaries of the right and left side-chapels depict the vision of the Mother of God by St. Serafim of Sarov and the Theotokos with the Apostles proceeding towards

the Lord the Pantocrator Enthroned in Glory.

In 1970-1971 the walls of the cathedral were decorated with paintings on the themes of the Holy Scriptures. The main holy thing of the cathedral is the Icon of the Dormition of the Mother of God placed under a gilt canopy on a small elevation by the south-eastern pylon of the right side-chapel. The icon is adorned with a gilt silver riza with precious stones.

Another holy thing is an Icon of St. Nicholas, located by the north-western pylon on the side of the left-hand side-chapel. The Mother Superior of the Convent, Hegumenia Varvara Blokhina has had the icon decorated with a gilt silver riza, studded with precious stones.

One more much-venerated icon depicts the Blessed Virgin on Pukhtitskaya Hill, clad in a sky-blue omophorion and with Her hands prayerfully stretched out towards the people.

Some icons in the cathedral were sent as a gift from Mount Athos in 1895 and subsequent years. They include copies of the Icon of the Lord the Pantocrator of the Vladimir Icon of the Mother of God, of the Chernigov Icon of the Mother of God and of the Icon "Swing to Harken", and of the Icon of St. Panteleimon the Great Martyr and Healer.

A number of icons have come from charitable donations, including, for example, the Tikhvin Icon of the Mother of God (1752) in a gilt silver riza and an icon executed in 1782 on a cypress board with a gilt silver cross containing particles of the relics of the saint depicted upon it.

In 1985, the 90th anniversary of two other convent churches were also observed.

One of them is a two-storey Church of St. Simeon, the Receiver of God, and St. Anna the Prophetess, built in 1895 and designed by architect M. T. Preobrazhensky. Its foundation and ground floor cellary are built of rock fixed with mortar. The walls are not plastered on the outside. The upper storey is a wooden structure made of 1300 beams of various length and size. The church is not large, it is square in shape and topped with a hipped roof surmounted with a cupola with a cross. The church has a one-tier wooden iconostasis. Over

The Holy Doors adorned with gilt ornamentation, there is a wall painting on the theme of the Last Supper. The church proper is connected with the refectory by wide glass doors which were opened for services. The building was intended for use in winter. It was consecrated on August 16, 1895, by Archbishop Arseniy of Riga and Mitau. On the western wall of the refectory outside there is an icon of the Mother of God—the Heavenly Queen, holding the Divine Infant in her hands. It is a copy of a wall painting by V. M. Vastov in the St. Vladimir Cathedral in Kiev. The icon-lamp is lit in front of which is in the shape of a lantern. An alley flanked by maple trees leads from the refectory church to the top of Pogoroditskaya Hill. From there a road panorama opens of the surrounding forests, valleys, blue lakes and green lands of small farmsteads. On this side of the Church of St. Sergiy of Ranezh, the Miracle Worker, was built in 1895 on funds donated by E. D. Shakhovskaya, the widow of the governor of Estonia, S. V. Shakhovskoy. It was consecrated on July 5, 1895. In a niche of the sanctuary wall there is the grave of the Shakhovskoy, husband and wife. The peculiar architecture of the church incorporates elements of old Russian northern wooden churches, such as an octagonal hipped roof. A small gallery over the western porch is topped with a kokoshnik and forms an organic whole with the main building. The architectural style of the interior is also simple, with a special warm atmosphere created by wooden paneling which seems to be suffused with the fragrance of the incense and burning candles. There is a very beautiful high relief iconostasis made of hard wood of light colour and adorned with intricate small towers and cupolas. On August 24, 1985, Metropolitan Aleksiy of Tallinn and Estonia arrived at the cloister for the jubilee celebrations. He was welcomed upon his arrival by the local clergy, the mother superior, Hegumenia Varvara, with the nuns and numerous pilgrims. On August 25, the 12th Sunday after Pentecost, Metropolitan Aleksiy celebrated with the convent clergy Divine Liturgy in the Church of Sts. Nicholas and Arseniy. The small church was filled with worshippers.

The Liturgy was followed by a moleben and a festal procession with the reading of the Gospel, and then the Lity for the Dead was said in the convent cemetery. "Eternal Memory" was sung for the departed clerics, mothers superior, nuns and benefactors of the cloister. During the festal procession, Vladyka Aleksiy stopped to pray in the chapel by the oak-tree commemorating the Vision of the Mother of God on Pukhtitskaya Hill. Then "Many Years" was sung, and the archpastor cordially felicitated the convent clergy, the mother superior, the nuns and the pilgrims on the one hundredth anniversary of the Church of Sts. Nicholas and Arseniy. He dwelt briefly upon its history and called upon the faithful to remember in prayer those who had built this church to the glory of Holy Orthodoxy and who prayed within it.

On August 27, the eve of the patronal feast of the cloister, and of the 75th anniversary of the cathedral of the Dormition, Metropolitan Aleksiy led the reading of the Akathistos to the Mother of God and then officiated at All-Night Vigil in the cathedral. On August 28, the feast day itself, Vladyka Aleksiy celebrated Divine Liturgy in the cathedral, followed by a moleben. Then there was a festal procession with the bearing of the miraculous icon of the Dormition of the Mother of God and "Many Years" was sung. Vladyka Aleksiy was assisted by numerous clerics of the Tallinn and other dioceses. The festal hymns were sung by two choirs, and after the service the archpastor preached on the theme of the feast and on the jubilee of the church. He cordially thanked the congregation for the joy of sharing in the common prayer and urged the faithful to preserve the purity of Christian life, love their Motherland and offer up prayers for the peace of the world.

Then a festal repast was served in the refectory Church of St. Simeon the Receiver of God and St. Anna the Prophetess, during which Vladyka Aleksiy read out a congratulatory telegram from His Holiness Patriarch Pimen.

Vladyka Aleksiy congratulated all those present once again with the patronal feast and the anniversaries of the convent churches, thanking the

Mother Superior, Hegumenia Varvara, and the nuns for keeping the convent churches in proper order.

On August 29, the Feast of the Translation of the Icon of Our Lord Jesus Christ "Not Made with Hands" from Edessa to Constantinople, Metropolitan Aleksey celebrated Divine

Liturgy in the Church of St. Sergiy Radonezh.

In the evening, Metropolitan Aleksey assisted by the diocesan clergy conducted in the Dormition Cathedral the Office for the Burial of the Mother of God.

A. LEKHTONE

Guests from Finland Visit the Pukhtitsa Convent

On September 28, 1985, a group of representatives of the Orthodox Church of Finland led by Metropolitan Leo of Oulu arrived in the Pukhtitsa Convent of the Dormition at the invitation of Metropolitan Aleksey of Tallinn and Estonia. The group included the Dean of the Helsinki Cathedral of the Dormition, Protopresbyter Aleksandr Karelin; the rector of the church in Järvenpää, Father Viktor Porokara, and members of the Committee for the Celebration of the 100th Anniversary of the Brotherhood of Sts. Sergiy and German of Valaam.

Within the cloister grounds Metro-

politan Aleksey, Metropolitan Leo and members of the delegation of the Sister Church were welcomed to the singing of the Troparion of the feast of the Dormition of the Most Holy Mother of God by the Mother Superior, Hegumenia Varvara, the convent clergy and nuns and worshippers.

After an exchange of greetings, the guests, accompanied by Metropolitan Aleksey, Hegumenia Varvara and the clergy, proceeded to the Dormition Cathedral where a prayer was said and everyone venerated at the much-revered

Pukhtitsa Icon of the Dormition of the Mother of God. Then the guests w



Metropolitan Aleksey of Tallinn and Estonia and Metropolitan Leo of Oulu with pilgrims from Finland and the clergy of the Tallinn Diocese at the Pukhtitsa Convent of the Dormition, September 29, 1985



Metropolitan Aleksiy of Tallinn and Estonia with pilgrims from Finland at the apiary of the Pukhtitsa Convent, September 28, 1985

taken round the convent churches and administrative premises, the museum, the workshops and the cells. They saw the convent bakery, and were taken to the apiary and to the spring at the foot of Bogoroditskaya Hill.

At the convent cemetery, in an old chapel built on the spot where the Icon of the Dormition of the Mother of God appeared to an Estonian herdsman in the 16th century, the Finnish guests sang the Troparion of the feast of the Dormition in Finnish.

Speaking on behalf of the group, Metropolitan Leo cordially thanked Vladyslava Aleksiy, the Mother Superior and the nuns for the opportunity to see the life of the convent.

In the evening, Metropolitan Aleksiy and Metropolitan Leo co-officiated at All-Night Vigil in the Dormition Cathedral, assisted by the local clergy. Metropolitan Leo anointed the worshippers with holy oil.

On September 29, Sunday after the feast of the Exaltation of the Holy Cross, Metropolitan Aleksiy and Metropolitan Leo concelebrated Divine Liturgy in the Dormition Cathedral during which Vladyslava Aleksiy ordained reader Antoniy Syrga deacon. The ephpheses were said in Church Slavonic, Finnish

and Estonian. At the Liturgy the laymen pilgrims received Holy Communion. After the Liturgy, Metropolitan Aleksiy addressed the guests with a speech of greetings and presented Metropolitan Leo and the clerics of the Helsinki Cathedral of the Dormition with copies of the Pukhtitsa Icon of the Dormition of the Mother of God.

In his response Metropolitan Leo thanked Metropolitan Aleksiy for his warm words, for concelebrating divine services and for the truly Christian love shown to the pilgrims. Then there was a fraternal repast during which Metropolitan Leo presented memorable gifts to Metropolitan Aleksiy, Hegumenia Varvara and clerics of the cloister.

Before taking leave, Metropolitan Leo shared his impressions of the visit, noting that for all the members of his group the visit to the Pukhtitsa Convent, which sacredly preserves ancient monastic traditions, was an occasion filled with profound spiritual experience.

The visit of the Finnish Orthodox Church delegation to the Pukhtitsa Convent was one more evidence of the unity of the two Orthodox Sister Churches in their common service for peace.

Archbishop IOANN LAVRINENKO

On October 12, 1985, His Grace Archbishop Ioann, formerly of Kostroma and Galich, passed away after a long illness in his 87th year. He was in retirement in Kherson.

Archbishop Ioann (secular name Viktor Filipovich Lavrinenko) was born into the family of a priest in Ekaterinodar (now Krasnodar) on March 24, 1899.

He finished the Stavropol Theological Seminary, and on July 6, 1921, was professed with the name of Ioann in honour of St. John the Baptist. In the same year Bishop Veniamin (Fedchenkov; † 1961) of Sevastopol ordained him hierodeacon and then hieromonk in the Athonite St. Andrew Podvorye in Constantinople. Until 1922, he fulfilled his obediences in monasteries of the Serbian Orthodox Church, then moved to Poland and was admitted to the Vilno Monastery of the Holy Spirit. In 1923 he was appointed member of the Volyn Church Consistory and a teacher of religion at a school in the town of Kremenets. That same year he was awarded a pectoral cross and transferred to the Holy Trinity Monastery in Derman. From 1925 he taught at the Volyn Theological Seminary and was acting Father Superior of the Volyn Holy Trinity Monastery. In 1931 he graduated from the Department of Theology at Warsaw University with the degree of Magister of Theology. During his studies he served in parishes of the Polesye Diocese. In 1931, he was appointed Father Superior of the Monastery of the Epiphany in Kremenets and put in charge of the monastery school for psalm readers. In 1932 he was raised to the rank of archimandrite. In 1934 he was made member of the Grodno Church Consistory and appointed Father Superior of the Grodno Monastery of Sts. Boris and Gleb. In 1935 he was Acting Father Superior of the Zhirovitsy Monastery of the Dormition. In the same year he came into the jurisdiction of the Moscow Patriarchate and entered the brotherhood of the Holy Spirit Monastery in Vilnius.

In 1941, he was appointed Dean of the Kovel cathedral by Metropolitan Nikolai of Volyn and Lutsk (Yarushevich; † 1961), Exarch of the Moscow Patriarchate to Western Ukraine. That same year His Beatitude Metropolitan Sergiy of Moscow and Kolomna (later His Holiness the Patriarch) granted him the right to wear a panagia at divine services.

In December 1941, he was consecrated Bishop of Kovel and made Vicar of the Volyn Diocese by an assembly of Ukrainian hierarchs led by Metropolitan Aleksiy (Gromadsky; † 1943) of Volyn and Zhitomir, Exarch to the Ukraine, in the Pochaev Lavra of the Dormition. In 1943 he was elevated by an assembly of Ukrainian bishops to the rank of Archbishop of Polesye and Brest. In 1945, with the blessing of His Holiness Patriarch Aleksiy, he was appointed Rector of the Orthodox Church of St. Vladimir in the town of Marienbad, Czechoslovakia. In 1946, he was appointed to the ancient See of Perm. In 1955, His Holiness Patriarch Aleksiy granted him the right to wear a cross on the kamelaukion. In 1956 he was appointed Archbishop of Alma-Ata and Kazakh-



stan, and in 1957, Archbishop of Cheliabinsk and Zlatoust. In 1959 he was relieved of his diocesan duties for reasons of health. From March to May 1961, he served as the Archbishop of Kostroma and Galich.

In retirement he resided in Kherson. Despite his grave illness, Vladyka Ioann never weakened in spirit and scrupulously fulfilled the monastic rule of prayer. Few days before his demise, he was given Holy Unction and received Holy Communion.

Litany by the coffin of the departed archpastor was conducted by the Dean of the Holy Spirit Cathedral, Archpriest Antonin Diakovsky, and the diocesan Father Confessor, Archpriest Petr Zimaraev. Members of the city clergy took turns reading the Gospel by the coffin and conducting Litanies. On October 13, the coffin was transferred to the Holy Spirit Cathedral. With the blessing of Metropolitan Sergiy of Odessa and Kherson, the funeral service was conducted on October 14 by Archpriest Antonin Diakovsky and diocesan clerics in the presence of a large number of worshippers. Archpriest Antonin Diakovsky read out a telegram of condolences from Metropolitan Sergiy addressed to all who knew the late archpastor. To the singing of the hirmoi "He is for us unto salvation Helper and Protector" the coffin was carried around the cathedral.

Vladyka Ioann was interred in keeping with his last will at the cemetery in the village of Krasnaya near Kherson.

May the Lord rest the soul of the departed archpastor in His mansions!

Archpriest ANTONIN DIAKOVSKI

Annual Convocation at the Leningrad Theological Schools

On October 9, 1985, the Feast of the apostle and Evangelist St. John the Divine, the Leningrad theological schools celebrated their patronal feast and conducted their annual convocation.

On the eve, October 8, the Acting Rector of the Leningrad Theological Academy and Seminary, Archimandrite Manuil, assisted by the faculty members and students in Holy Orders, conducted a panikhida for the departed professors and lecturers in the Academy Church of St. John the Divine. In the evening, Metropolitan Antony of Leningrad and Novgorod, Archbishop Mikhail of Vologda and Veliky Ustyug and Bishop Jeremiasz of Wroclaw and Szczecin (Polish Orthodox Church), assisted by local clerics, officiated at All Night Vigil, and on the feast day himself concelebrated Divine Liturgy.

After the service, the solemn meeting was held in the Academy Assembly hall. It was attended by Metropolitan Antony, Archbishop Mikhail, Bishop Jeremiasz and representatives of the Moscow theological schools and of the Odessa Theological Seminary. The ceremony was opened by Archimandrite Manuil. The Assistant Rector of the Academy, Archimandrite Feofan, presented the annual report in which he analyzed the activity of the theological schools over the year. Then memorable facts were presented to students who completed the academic year with honors.

Speeches of congratulations to the Leningrad theological schools were made by representatives of the Moscow

and Odessa theological schools, Archpriests Serafim Sokolov and Georgiy Mulko.

Archpriest Prof. Vladimir Sorokin of the LTA delivered a speech on the Church educational activities of Metropolitan Grigoriy (Chukov; † 1955) of Leningrad and Novgorod.

On the basis of a wealth of documents, he traced the life and activities of Metropolitan Grigoriy, specially noting his labours for reviving the Leningrad theological schools during the post-war years when he held the post of the Head of the Education Committee of the Holy Synod.

Then Secretary of the Academy Council, Hieromonk Iannuariy, read out a telegram from His Holiness Patriarch Pimen which said: *I wish to express my cordial congratulations to Your Grace, the administration, faculty and students of the Leningrad theological schools on the occasion of the Feast of the Heavenly patron of your church—the Apostle and Evangelist St. John the Divine. May God's blessing be with you all. With love, Patriarch Pimen.*

Then telegrams were read out from many hierarchs of the Russian Orthodox Church.

The closing speech was made by Vladika Antony.

The solemn meeting ended with a concert of church hymns performed by the student choir of the Leningrad theological schools conducted by Hieromonk Ionafan.

Yu. AVVAKUMOV,
LTA lecturer

IN THE DIOCESES

Kiev July 28, 1985, 8th Sunday after Pentecost, the Feast of St. Vladimir, Equal to the Apostles, was the Patronal Feast of the St. Vladimir Cathedral in Kiev. Divine Liturgy was concelebrated there by Metropolitan Ilaret of Kiev and Galich and Nikodim of Lvov and Ternopol; Archbishops Ananiy of Chernigov and Nezhin, Maka-

riy of Ivano-Frankovsk and Kolomyia, Irinei of Kharkov and Bogodukhov; Bishops Varlaam of Chernovtsy and Bukovina, Sevastian of Kirovograd and Nikolaev, assisted by numerous clergy. (They had also officiated at All-Night Vigil on the eve.) The Liturgy was followed by a moleben and then "Many Years" was sung.

On August 1, the Feast of the Invention of the Relics of St. Serafim of Sarov, Vladyka Filaret celebrated Divine Liturgy in the St. Serafim Church in the village of Poushcha-Voditsa. At the Liturgy, Metropolitan Filaret ordained Deacon Vladimir Lebed presbyter. After a moleben and a festal procession "Many Years" was sung.

On August 2, the Feast of St. Elijah the Prophet, Metropolitan Filaret celebrated Divine Liturgy and conducted a moleben in the St. Elijah Church in the town of Chernobyl. "Many Years" was sung after a festal procession.

On August 18, 11th Sunday after Pentecost, Metropolitan Filaret celebrated Divine Liturgy and conducted a moleben in the Church of St. Mary Magdalene in the town of Belaya Tserkov, and on August 25, 12th Sunday after Pentecost, in the Church of the Great Martyr St. Demetrius of Thessalonica in the village of Talnoye, Cherkassk Region.

On August 31, the Feast of Sts. Florus and Laurus, the Great Martyrs, Metropolitan Filaret celebrated Divine Liturgy in the Ascension Church of the St. Florus Convent in Kiev. At the Lesser Entrance, Vladyka Filaret elevated to the rank of Hegumenia the newly-appointed Mother Superior of the cloister, Mother Antonia. After the prayer before the ambo, Metropolitan Filaret presented to the Mother Superior the crozier and delivered an exhortation. The Liturgy was followed by a moleben and a festal procession after which "Many Years" was sung.

On other Sundays and feast days Metropolitan Filaret officiated in Kiev's St. Vladimir Cathedral and preached during the services.

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On November 9, the eve of the 23rd Sunday after Pentecost, Metropolitan Filaret of Kiev and Galich officiated at All-Night Vigil in the St. Vladimir Cathedral after which, assisted by the cathedral clergy, he conducted a moleben for the success of the Soviet-American summit in Geneva (November 19-21, 1985). Addressing the congregation before the moleben, Vladyka Filaret pointed out that the whole of progressive mankind pins hopes on a positive outcome of the summit. He said: "We, Christians, are wholeheartedly for these talks and expect that ways will be

found in Geneva for a relaxation of tension and for peace on Earth."

Chernigov On September 21, 1985, the **Diocese** Feast of the Nativity of the Blessed Virgin, Archbishop Antoni of Chernigov and Nezhin celebrated Divine Liturgy in the Prayer House of the Nativity of the Blessed Virgin in the town of Mena. After the Liturgy, the archpastor felicitated the parishioners on the feast and blessed them.

On September 22, the Feast of the Invention of the Relics of St. Feodosii the Archbishop of Chernigov, Vladyka Antoni, assisted by Archimandrite Niphon, the Representative of the Patriarch of Antioch to the Patriarch of Moscow, who specially came there for the occasion, and the superintendents of the diocesan churches, celebrated Divine Liturgy in the Resurrection Cathedral in Chernigov. The archpastor cordially felicitated the congregation on the feast and wished everyone the prayerful intercession and grace-giving help of the Patron Saint of the land of Chernigov, St. Feodosii.

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Vladyka Antoni celebrated Divine Liturgy in the Resurrection Church in the town of Borzna.



Shrine with the relics of St. Feodosii Archbishop of Chernigov, in the sanctuary of the Cathedral Church of the Resurrection in Chernigov. To the right: Archbishop Antoni of Chernigov and Nezhin

On November 3, 22nd Sunday after Pentecost, Archbishop Antony celebrated Divine Liturgy in the Transfiguration Church in the town of Bakhmach. The archpastor was cordially greeted by the Rector, Father Mikhail Tereshchenko. After the Communion Verse, Archpriest Grigoriy Priputnikov, Secretary of the Chernigov Diocesan Administration, preached on the theme of the Gospel lesson.

On November 4, the Feast of the Kazan Icon of the Mother of God, Vladika Antony celebrated Divine Liturgy in the Ascension Church in the town of Prop. On his arrival the archpastor was solemnly welcomed by the parishioners with bread and salt and greeted by the Rector, Archpriest Nikolai Poutrya, the Superintendent Dean of the Korop Church district.

On his visits to the churches of the diocese, Archbishop Antony preached, blessed the worshippers and told them of his pilgrimage to the Holy Land in 1985.

Chernovtsy On September 21, 1985, the Feast of the Nativity of the Blessed Virgin, Bishop Varlaam of Chernovtsy and Bukovina celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Chernovtsy. The archpastor delivered a sermon and after the Liturgy there was a festal procession round the church.

September 22, the Feast of the Invention and Translation of the Relics of St. Feodosiy, the Archbishop of Chernivtsy, was the patronal feast of the St. Nicholas Cathedral which has a side-chapel dedicated to St. Feodosiy and a reliquary with a particle of his relics. Bishop Varlaam celebrated Divine Liturgy in the cathedral that day and officiated at All-Night Vigil there on the eve. At the Liturgy he delivered a sermon on the life and feats of St. Feodosiy. The service was followed by a moleben with the reading of the Akathistos to St. Feodosiy.

On October 27, 21st Sunday after Pentecost, the Feast of St. Parasceve, Vladika Varlaam celebrated Divine Liturgy in the St. Parasceve Church in the village of Milievo, Vizhnitsa District, the 125th anniversary of the consecration of which was observed in 1985. The archpastor was welcomed on his arrival by the church council

members and parishioners assembled for the festal service. The church Rector, Father Ioann Stolyar made a speech of greetings. At the Liturgy Bishop Varlaam was assisted by Archimandrite Vladimir, Rector of the Church of St. Demetrius the Great Martyr of Thessalonica in the village of Sloboda Banilov, Vizhnitsa District, who is the Father Confessor in the Vizhnitsa-Putila Deanery; Archpriest Nikolai Kantaryan, Secretary of the Chernovtsy Diocesan Administration, and Father Ioann Stolyar. After the Liturgy, Vladika Varlaam conducted a moleben with the blessing of water and led a festal procession round the church. After the service the archpastor blessed the worshippers and anointed them with holy oil according to a local custom.

On other Sundays and feast days Bishop Varlaam officiated and preached in the St. Nicholas Cathedral.

Ivano-Frankovsk Diocese On August 28, 1985, the Feast of the Dormition of the Holy Mother of God, Archbishop Makariy of Ivano-Frankovsk and Kolomyia celebrated Divine Liturgy in the St. Nicholas Church in the village of Zhovten. At the Liturgy he ordained Deacon Mikhail Smetanyuk presbyter and Dimitriy Nedilchak deacon.

On September 1, 13th Sunday after Pentecost, Vladika Makariy celebrated Divine Liturgy in the Resurrection Cathedral in Ivano-Frankovsk and ordained Deacon Dimitriy Nedilchak presbyter and Vasilii Shkudora deacon. After the Liturgy the archpastor cordially congratulated the newly-ordained and exhorted them.

On September 15, 15th Sunday after Pentecost, Archbishop Makariy celebrated Divine Liturgy in the recently repaired Church of St. John the Divine, the Apostle and Evangelist, in the village of Strilche, Gorodenkovsk Deanery. Before the Liturgy, the archpastor blessed the icons and aspersed the building. He was assisted at the service by clerics of the deanery churches. At the end of the service, Archbishop Makariy thanked the parishioners for their labours for the renovation of their church and also for their donations to the Soviet Peace Fund and for the restoration of the Moscow Monastery of St. Daniel.

On September 21, the Feast of the Nativity of the Blessed Virgin, Vladyka Makariy celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Solotvino, Bogorodchany Region.

On September 22, 16th Sunday after Pentecost, Archbishop Makariy celebrated Divine Liturgy in the Trinity Church in the village of Otynya, Kolomyia Deanery. Before the Liturgy Vladyka Makariy consecrated the building after repairs. He was assisted by clergy of the deanery churches. At the end of the Liturgy Archbishop Makariy presented to the church rector, Archpriest Miroslov Koshik, the Order of St. Vladimir, 3rd Class, awarded him by His Holiness Patriarch Pimen for the diligent service of the Church over many years. The archpastor thanked the parishioners for taking good care of their church and for donations for the restoration of the St. Daniel Monastery in Moscow. Archpriest Miroslov Koshik in his turn expressed his gratitude to His Holiness Patriarch Pimen for the high award and assured Archbishop Makariy that he would continue to work selflessly for the good of the Holy Church, the Motherland and peace in the world.

On September 27, the Feast of the Exaltation of the Holy Cross, Vladyka Makariy celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in the village of Dzhurovo, Snyatyn Deanery. After the Liturgy, there was a festal procession round the church.

On October 6, 18th Sunday after Pentecost, Archbishop Makariy celebrated Divine Liturgy in the St. Nicholas Church in the village of Yamnitsa, Tysmenitsa Deanery. Before the Liturgy he consecrated the building after repairs. At the end of the service the archpastor congratulated the Rector, Archpriest Mikhail Fedorak, and the parishioners on the completion of the repairs and interior decoration of their church. "Many Years" was sung and the archpastor anointed the parishioners with holy oil.

On October 20, 20th Sunday after Pentecost, Vladyka Makariy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Sadzhavka, Nadvornaya Deanery. After the Dismissal Archbishop Makariy address-

sed the congregation urging them to pray more fervently to the Mother of God for peace on Earth. He then led the reading of the Akathistos to the Protecting Veil of the Mother of God and the Office of the blessing of water.

On October 27, 21st Sunday after Pentecost, Vladyka Makariy celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Gorodnitsa, Gorodenka Deanery. Before the Liturgy he blessed the icons and aspersed the building after repairs. At the Liturgy he ordained Iakov Stefanyuk deacon. Archbishop Makariy noted the zealous pastoral service of the Rector, Father Miroslov Dorosh, and thanked the parishioners for helping to repair the church.

On other Sundays and feast days Archbishop Makariy officiated in the cathedral church. At services in the churches of the diocese, and in the cathedral, Archbishop Makariy preached and in keeping with the local custom anointed the worshippers with holy oil.

Odessa Four kilometres away from the Diocese the village of Aleksandrova of the Bolgrad District, Odessa Region, lies a picturesque area where the Convent of the Nativity of the Blessed Virgin (St. Michael's) is located. The cloister is undergoing a steady improvement thanks to the care of its Mother Superior, Hegumenia Alevtina, and the paternal concern of Metropolitan Sergiy of Odessa and Kherson.

On September 20, 1985, on the eve of the Patronal Feast of the Nativity of the Blessed Virgin, Metropolitan Sergiy arrived in the cloister in keeping with an established tradition. He was welcomed with the traditional bread-and-salt by Hegumenia Alevtina and the nuns. To the singing of the Troparion "Thy Holy Nativity, O Virgin Birth-Giver of God". Vladyka Sergiy proceeded to the Church of the Nativity of the Blessed Virgin and then to the St. Michael Church where he venerated the holy shrines of the cloister.

At the convent cemetery, Vladyka Sergiy conducted the Lity for the Dead and in the evening he officiated at a Night Vigil after which he professed ten nuns into smaller schema.

On the feast day itself, September 21, Metropolitan Sergiy celebrated Lit-



Metropolitan Sergiy of Odessa and Kherson blessing the congregation in the St. Nicholas Church in the town of Vilkoovo after Divine Liturgy, September 22, 1985

vine Liturgy at which he ordained 3rd-year students of the Odessa Theological Seminary, Deacon Stefan Vasilishyn presbyter and Anatoliy Stefanov deacon. The archpastor felicitated the congregation on the feast and delivered a sermon. Then there was a moleben with the blessing of water.

Metropolitan Sergiy, and Hegumenia Alevtina and the nuns sent a telegram of greetings to His Holiness Patriarch Pimen. His Holiness responded with a telegram which said: "Thank you for fervent prayers on the patronal feast. I invoke God's blessing on the cloister. Patriarch Pimen."

On September 21, the eve of the Sunday before the Feast of the Exaltation of the Holy Cross, Metropolitan Sergiy of Odessa and Kherson conducted All-Night Vigil in the Transfiguration Cathedral in the town of Bolgrad.

On September 22, Sunday before the Feast of the Exaltation of the Holy Cross, Metropolitan Sergiy celebrated Divine Liturgy in the St. Nicholas Church in the town of Vilkoovo, Kiliya District, Odessa Region.

He was assisted by Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration; the D  an of the Cathedral of the Protecting Veil in the town of Kiliya, Archpriest Stefan Khionodaki; the Superintendent Dean of the churches in Izmail District, Archpriest Ioann Baron, and the Rector of the church, Father Vyacheslav Gerasimenko.

The stone church in the town of Vilkoovo, built in the Byzantine style, with a single altar, was founded in 1899 with the blessing of Bishop Iakov (Pyatnitsky; †1922) of Kishinev and Khotin and built on funds raised by the local residents.

That same day in the evening, Metropolitan Sergiy conducted Vespers with the singing of the Akathistos to the Mother of God in the Dormition Church in the town of Tatarbunary, Odessa Region. Vladyka Sergiy was assisted by Archpriests Simeon Bozhok and Ioann Monastyrsky, the church Rector.

The church was erected in 1877 on funds raised by the parishioners in the place of an old wooden one. It has one altar, is built of stone in the form of a

cross and surmounted with a big cupola. The spot where the altar of the old church used to be is marked with a marble obelisque with an inscription, enclosed with a rail fence.

At all the services he conducted Vladyka Sergiy preached.

Tashkent On October 13, 1985, 19th **Diocese** Sunday after Pentecost, Archbishop Varfolomei of Tashkent and Central Asia celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the St. George Church in Samarkand.

On October 14, the Feast of the Protecting Veil of the Mother of God, Vladyka Varfolomei celebrated Divine Liturgy, and conducted All-Night Vigil on the eve, in the Cathedral of the Protecting Veil in Samarkand. On his arrival there, the archpastor was welcomed by the Dean, Archpriest Georgiy Khorunzhiy, members of the church council and parishioners. After the service there was a festal procession and "Many Years" was sung.

On other Sundays and feast days Archbishop Varfolomei officiated in the Dormition Cathedral in Tashkent. At divine services in the cathedral and other churches of the diocese Vladyka Varfolomei delivered exhortations, blessed the congregations and urged the worshippers to pray and work selflessly for preserving and strengthening peace and for achieving happiness, equality and brotherhood of all people on Earth.

During visits to churches of the diocese, Archbishop Varfolomei told worshippers of his visit to the Holy City of Jerusalem in 1985 at the head of a group of pilgrims of the Russian Orthodox Church.

Patriarchal On March 3, 1985, the 1st **Parishes** Sunday in Lent, Bishop Kliment in the USA ment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, celebrated Divine Liturgy and conducted the Office of the Triumph of Orthodoxy in the St. Nicholas Cathedral in New York.

In the evening, Bishop Kliment, assisted by Archpriest Sergiy Suzdaltsev, Dean of the Representation of the Patriarch of Moscow in New York, and clerics of the Patriarchal Parishes from the

States of New York and New Jersey conducted the Passion service in the New York Church of St. John the Baptist.

On March 5, Bishop Kliment received a staff member of the Information Department of the National Council of the Churches of Christ in the USA, Tracy Early, and had a talk with him.

On March 9, Vladyka Kliment and Archpriest Sergiy Suzdaltsev attended an ecumenical service of worship for peace, conducted by the American Lutheran Church. It was held in the new Lutheran Church of St. Peter in downtown New York. Also present were the Synodal President of New York, the Rev. James Greif (American Lutheran Church) and numerous clerics of that Church. At the end of the service doves of peace made by children of the local Protestant communities were blessed. The service was attended by the Deputy Permanent Representative of the USSR in the UN, V. V. Shustov.

On March 10, 2nd Sunday in Lent, Vladyka Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Scranton, Pennsylvania.

Later that day Bishop Kliment, accompanied by Father Aleksandr Golubev and Deacon Sergiy Kovalevsky, paid a visit to Bishop C. James Timlin of Scranton (Roman Catholic Church) who gave a dinner in honour of Bishop Kliment.

In the evening Vladyka Kliment, assisted by clergy of the Patriarchal Parishes in the States of New York and New Jersey, officiated at the Passion service in the Church of Sts. Peter and Paul in Passaic, New Jersey.

On March 17, Sunday of the Veneration of the Holy Cross, Vladyka Kliment celebrated Divine Liturgy in the St. Nicholas Cathedral in New York. In the evening, assisted by clergy from the States of New York and New Jersey, he officiated at the Passion service in the Church of the Exaltation of the Holy Cross of Our Lord in Hackettstown.

On March 19, Bishop Kliment visited the National Council of the Churches of Christ in the USA and had a meeting with Dr. Dwain C. Epps, Director of the Department of International Affairs.

On March 21, Bishop Kliment received Metropolitan Silas of New Jersey (Constantinople Patriarchate) and gave a supper in his honour.

On March 23, Vladyka Kliment arrived in Philadelphia. In the evening he conducted Matins with the reading of the Akathishos to the Passion of Christ in the St. Michael's Cathedral, assisted by the Dean, Archpriest Vicent Savino.

On March 24, 4th Sunday in Lent, Bishop Kliment celebrated Divine Liturgy in the same cathedral. Before the beginning of the service, the archpastor blessed new icons for the iconostasis painted in the Byzantine style. After the service, he congratulated the parishioners on the completion of the restoration of their church, and the Dean, Archpriest Vicent Savino, on the 15th anniversary of his pastoral consecration. Vladyka Kliment conveyed to the congregation a blessing from His Holiness Patriarch Pimen.

In the evening, Vladyka Kliment conducted the Passion service in the Church of Sts. Peter and Paul in Elizabeth.

On March 26, Bishop Kliment had a meeting with the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, the Archbishop of Washington and Metropolitan of All America and Canada, and gave a supper in his honour.

On March 29, Bishop Kliment and archpriest Sergiy Suzdaltsev attended a session of the NCC Commission on Links with Churches in the Soviet Union.

On March 30, Bishop Kliment left for Florida. On March 31, 5th Sunday in Lent, he celebrated Divine Liturgy in the Church of St. Gregory of Nazianzus in Tampa, where Father David Miligan is the rector.

On April 1, Bishop Kliment visited the Catholic Center in Saint Petersburg where he was received by Bishop William Larkin of Saint Petersburg.

On April 2, Bishop Kliment received a member of the Ecumenical Department of the Roman Catholic Diocese of Central Florida, Marina Roufalo, and had a discussion with her.

On April 3, Wednesday before Palm Sunday, Bishop Kliment celebrated the Liturgy of the Presanctified Gifts in the Church of St. Gregory of Nazianzus in Tampa.

On April 4, Vladyka Kliment had a meeting with a group of Greek clergy of the Tampa Deanery.

On April 5, Bishop Kliment arrived in Brookside, Alabama. On April 6, St. La-

zarus Saturday, he celebrated Divine Liturgy in the Church of St. Nicholas the Miracle Worker.

On April 7, Palm Sunday, Vladyka Kliment celebrated Divine Liturgy in the St. Nicholas Cathedral in New York.

During Holy Week, Bishop Kliment officiated in that cathedral.

On Holy Saturday, the archpastor visited churches in New Jersey, where he venerated at the Holy Epitaphion and felicitated the clergy and parishioners on the coming feast of Holy Easter.

On April 14, Holy Easter, Vladyka Kliment conducted Paschal Matins and celebrated Divine Liturgy in the St. Nicholas Cathedral in New York. He also celebrated Divine Liturgy there on April 21, Sunday of St. Thomas.

On April 28, Sunday of the Holy Myrrhophores, Vladyka Kliment celebrated Divine Liturgy in the St. Nicholas Church in Chester, Pennsylvania.

On April 29, Bishop Kliment received the Treasurer of the Patriarchal Parishes, E. G. Onisko, and had a talk with him.

On May 2, the Representation of the Patriarch of Moscow in New York was visited by the USSR General Consul in the USA, V. A. Kulishov, in whose honour Bishop Kliment gave a reception.

Later that day Bishop Kliment received the Director of the National Council of the Churches of Christ in the USA Department of International Affairs, Dr. Dwain Epps, and gave a supper in his honour.

On May 4, Vladyka Kliment had a meeting with His Beatitude Metropolitan Theodosius and gave a dinner in his honour.

On May 8, Bishop Kliment attended a reception given by the USSR Mission at the UN to mark the 40th anniversary of Victory over fascist Germany.

On May 11, Bishop Kliment arrived in East Lansing, Michigan, where he had a meeting with a group of ecumenical figures.

On May 12, Sunday of the Samaritan Woman, Bishop Kliment celebrated Divine Liturgy in the Church of St. Andrew the First-Called in East Lansing.

From May 14 to 17, Bishop Kliment attended sessions of the NCCC Governing Board. The participants discussed a new NCCC Programme put forward by General Secretary Dr. Arie Brouwer. On behalf of the Patriarchal Parishes

the sessions were attended by Father Matthew Seafors, rector of the East Lansing Church of St. Andrew the First-Called.

On May 19, Sunday of the Blind Man, Bishop Kliment attended a service of worship and a reception at the invitation of Metropolitan Philipp Saliba of North America (Antiochene Church) on the occasion of a visit to New York by His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East.

On May 20, Bishop Kliment attended a reception at the NCCC in honour of His Beatitude Patriarch Ignatios.

On May 26, Sunday of the Holy Fathers of the First Ecumenical Council, Vladyka Kliment celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Singac, New Jersey. On that day the parish marked its 70th anniversary. The archpastor was greeted on arrival with the traditional bread and salt by the church warden Ioann Gumetsky. Children gave Vladyka Kliment bouquets of flowers, and the rector of the church, Archpriest Georgiy Burdykov, addressed him with a speech of greeting. At Liturgy Bishop Kliment was assisted by Archpriests Georgiy Burdykov and Stefan Burdykov and Father Aleksandr Krinitsky. Singing during the service was the local choir conducted by William Burdykov.

On May 27, Bishop Kliment attended celebrations in the St. Tikhon Monastery

(Autocephalous Orthodox Church in America). The cloister celebrated its annual pilgrims day and the 80th anniversary of its foundation. The celebrations were attended by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe who came to the United States to take part in the Third Session of the Mixed Theological Commission on Orthodox-Lutheran Dialogue held from May 24 to 30 at the Mulenberg College in Allentown, Pennsylvania.

On May 28, Metropolitan Vladimir and Bishop Kliment visited the Soviet Embassy in Washington and were received by the Soviet Ambassador to the United States, A. F. Dobrynin.

On June 2, Holy Trinity Day, Metropolitan Vladimir and Bishop Kliment celebrated Divine Liturgy in the St. Nicholas Cathedral in New York.

On June 8, Apodosis of the Pentecost, they visited Pine Bush on which believers and clergy from many Patriarchal Parishes converged on that day. In the morning Bishop Kliment, assisted by clergy of the Patriarchal Parishes, celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia.

During his visit to the Patriarchal Parishes in the USA, Bishop Kliment had many meetings and discussions with parishioners.

(continued from p. 17)

But the central event was the celebration of Divine Liturgy at the Holy Sepulchre on the night of June 19. As we were saying prayers and crossing ourselves, we sensed that both have special significance and power in this particular place. It seemed that St. Cyrill of Jerusalem was addressing ourselves when he said: "Accept the steadfast foundation—the Cross... and this Holy Golgotha, which is rising and is visible to this day, which is showing to this day how the rocks rent then for the sake of Christ, and the Sepulchre located nearby, where He was laid, and the stone that was rolled to the door and which is lying to this day by the Sepulchre". *

* *Tvoreniya izhe vo svyatykh otsa nashego Kirilla, arkhiepiskopa Ierusalimskogo* (Works of St. Cyril, the Archbishop of Jerusalem), 2nd Ed., Sergiev Posad, 1893, pp. 180-181.

After the Liturgy, we said the Moleben for Travellers and then returned to the mission.

On the day of our departure, June 21, we went again to the Holy Sepulchre to pray and to receive a blessing for our flock, clergy and parishioners, for the whole of the Russian land. Later on a farewell moleben was conducted in the Church of St. Alexandra the Martyr which was attended by all the mission staff, the Gornoye Convent nuns and the representatives of His Beatitude Patriarch Diodoros of Jerusalem—Metropolitan Vassilios and Archbishop Ireneo.

Our group left the Holy Land in the evening. All through the visit members of the group shared a profoundly prayerful mood. And we are thankful to God for granting us the great joy of praying by the shrines sanctified by the redeeming exploit of our Lord Jesus Christ and by His Glorious Resurrection.

*Archbishop FEODOSI
of Berlin and Central Europe*

Hegumenia AGNESA



On July 20, 1985, the eve of the Feast of the Kazan Icon of the Mother of God, the patronal feast of the St. Florus Convent in Kiev, the Mother Superior of the convent, Hegumenia Agnesa, died after a short illness in her 92nd year of life. Hegumenia Agnesa (secular name Agnolina Trofimovna Levchenko) was born into a pious peasant family on July 1894, in the village of Garuzintsy, Kyssa-Region. At the age of 14 she came to the St. Florus Convent, where

she fulfilled various obediences. In 1943 she took vows under the name of Agnesa, and the same year she was appointed treasurer of the cloister. In 1972 Metropolitan Filaret of Kiev and Galich raised her to the rank of hegumenia and appointed her Mother Superior of the St. Florus Convent.

While zealously fulfilling her duties of Mother Superior, Hegumenia Agnesa showed tireless concern for the cloister's well-being and the piety of its nuns.

Hegumenia Agnesa departed to the Lord quietly and peacefully, receiving Holy Communion half an hour before her death.

A Lity for the Dead was conducted in the hegumenia's cell by the senior priest of the cloister, Archpriest Lavrentiy Rakhmanyuk. Then the coffin of the deceased was taken to the convent church, where, following a festal All-Night Vigil, Metropolitan Filaret of Kiev and Galich officiated at a panikhida.

On July 21, after Divine Liturgy and a festal moleben, His Eminence Filaret also conducted a panikhida, assisted by the clergy of the cloister, and on July 22 he officiated at a Lity for the Dead and a funeral service according to the monastic rule. The service was attended by the Mother Superior of the Kiev Convent of the Protecting Veil, Hegumenia Margarita. Metropolitan Filaret delivered a funeral oration and read the prayer of Absolution.

To the tolling of bells and the singing of the Trisagion the coffin of Hegumenia Agnesa was borne round the church. She was buried in the Zverinetskoe city cemetery.

Hegumenia Agnesa will live for ever in the hearts of the St. Florus Convent's nuns. Eternal memory to her!



SERMONS

On the 2nd Sunday in Lent

In the Name of the Father, and of the Son, and of the Holy Spirit



Today the Holy Church offers us in its Gospel lesson the narrative about the paralytic in Capernaum whom our Lord Jesus Christ cured; she offers it to us, undoubtedly, in order that we too, just as the Gospel paralytic, might turn to the Physician of our souls and bodies, the Lord Jesus Christ, in all our sorrows and sicknesses.

It is not clear from the Gospel narrative whether the paralytic, having heard of Christ's arrival in the town, was himself determined to be healed by Him, or whether it was the good will of his relatives, friends or neighbours. One thing is clear, however, this man suffered from paralysis which had deprived him of the ability to move about without outside help. It is also clear that his benefactors mentioned in the Gospel, having learned that the Heavenly Physician was in town and unquestionably moved by feelings of kindness towards the paralytic, hurried to bear him on his bed to the place where the crowd had gathered. Not being able to enter the house because of the people thronging round the doors, the street and the yard, the friends of the paralytic climbed upon the roof and having uncovered it lowered their burden into the house with ropes, right at the feet of the Saviour. Love is inventive.

Jesus seeing their faith said to the paralytic: *Son, thy sins be forgiven thee* (Mk. 2. 5). Whose faith did the Lord perceive: of the paralytic whom He addressed or of those who had brought him? St. John Chrysostom thinks the Gospel means all of them. Perhaps the faith of the paralytic was weaker than that of his friends, and by addressing him the Lord upheld his stability of spirit. At any rate the Lord showed that in the Church of God not only one's own faith but the faith and prayers of others are also sal-

vific. Through the faith and prayers of Job the Lord forgave the transgressions of his friends (Job. 42, 10); through the prayers of Abraham, Lot's family was preserved (Gen. 18, 32).

The Lord forgave sins and only then healed. Why? Sin is the cause not only of our ailments but of death as well. Sickness is caused by sinful, wrong habits and passions. And not only carnal passions resulting from intemperance produce bodily illness, but spiritual passions—jealousy, miserliness, selflove, ambition, pride—deprive one of peace of soul and engender illness. Even impure thoughts and fancies can destroy the best of health, both spiritual and physical.

What lesson are we to derive from the Gospel narrative? Salvation can be attained by faith in the Lord Jesus, by living and effective faith. The faith and prayers of our dear and near ones may also bring us help from the Physician of our souls and bodies—the Lord Jesus Christ. The Holy Apostle James says: *Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much* (Jas. 5. 16).

Sometimes we are troubled by such thoughts as: May we pray for those whom faith has diminished or died away together? We not only may but must pray for them with redoubled zeal without limiting ourselves in time or fervour. We must remember the determination of four men in today's Gospel lesson who helped the gravely ill person.

Let our prayers be bold, full of firm hope. Let us pray zealously and constantly for the living and the dead, irrespective of the degree of their faith, their striving for Christian life or piety. Christian, direct your steps to the church and in common prayer strengthen and gain the grace of God, which "always

healeth that which is infirm and completh that which is wanting". This hospitality is open to all.

The servants of the Heavenly Physician are ready to receive and remit voluntary and involuntary sins of any. Endeavour, beloved, until the days of penance are over: Today "is the accepted time, the day of salvation, let us offer to God gifts of virtue, let us cast off the work of

darkness, O, brethren, and put on the armour of light" (troparion, 9th hymn of the canon on the Tuesday of the 1st week in Lent), and then we shall receive through the remission of sins and communion in the Most Pure Mysteries of Christ the healing of soul and body. Amen.

Archimandrite IOANN,
of Pskov-Pechery Monastery

On the 8th Sunday Gospel Lesson (Jn. 20. 11-18)

But Mary stood without at the sepulchre weeping... A soul that has lost God, suffers and grieves. It seeks a haven and cannot find it. Nothing can make the place of its communion with the Heavenly Father.

And as she wept, she stooped down, and looked into the sepulchre... If the soul is alive and wants to understand the meaning of its being, then, upon reflecting, it will inevitably reach the problem of death which comes inexorably nearer with each passing day. The immortal human spirit cannot be reconciled with death. If the end of life is nothing, then why should one be?

And seeth two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain... From death the thought of man inevitably turns to the invisible world, and man meets witnesses of the spiritual world—churches, icons, and church singing... That is where the Body of Jesus is.

And they say unto her, Woman, why weepest thou? Even a mental turning to the heavenly world always comforts the soul. Through the shroud of years man remembers people whose spirituality have left an indelible impression on him. At remembering them, the soul is filled with tenderness and a wonderful light enters the heart.

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him... There is no God in the soul. The dissipated and sinful life has carried away from the heart even the memory of the former integrity and purity of the soul. Forgotten are the experience of self-knowledge and awaiting on the path to the Truth. Where should we seek Him?

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus... Looking back upon his life a man can remember much that was beneficent. And suddenly comes unexpected help at a crucial moment; suddenly the clouds, which have gathered overhead, disperse... It sometimes happens that even a misfortune subsequently turns out to have been a blessing. This is the Lord...

Man is visited by sorrow and grief. It is the revelation of the goodness of Divine Providence. Goodness, because the greatest good is the knowledge of the true God. But man sunk in sinful vanities does not raise his head from the Earth to Heaven. He does not know that it is Jesus Who visits him, knocks at his heart, calls to the soul and says: Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away... Still, one day the soul will pronounce the cherished word: Lord! either from the fullness of gratitude for its destiny or because of complete despair. It does not know God yet, and may not understand that He has long since stood before it unrecognized. The soul calls upon Heaven, as it begins to revive and feel that here lies that which it has been long yearning for, but had not known till then where He had been laid.

The first prayer always comes from the depths of the heart, therefore it does not remain fruitless. The Lord responds and reveals Himself to the soul.

Jesus saith unto her, Mary... The result of God addressing the soul is an instantaneous turning of the soul to God

recognized through prayer... *She turned herself, and saith unto him, Rabbi! which is to say, Master....* Thenceforth the soul is ready to submit to its Shepherd and Lord, desiring to be guided by God, to learn to live according to His will, to leave behind the darkness of sinful life and go to the Light.

But *Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.* Indeed, those who come to know Jesus Christ, the Son of God, become the children of the Heavenly Father. But we may approach Him only through the Church which consists of His brethren. Only by uniting with her, the Bride of the Son of God, may we learn the commandments through the word which is contained in her. Only by becoming "His brother" may one partake of the Sacraments, which the Holy Church possesses. Therefore the Lord

says to the soul: *Go to my brethren.*

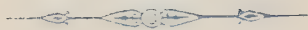
Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Only in the Church can one meet people whose hearts are overflowing with joy because yet another soul has seen the Lord, for they possess the same spiritual experience of knowing God.

Even today, of course, just as in the days of the earthly life of our Saviour, there are people in the temple like Pharisees, hypocrites, dissemblers, money-changers, envious persons, cunning tempters and even a traitor like Judas. The brethren of Christ and those belonging to *the household of God* (Eph. 2. 19) are all those who always bear in their hearts the words which He said, and with their lives glorify God Who has shown us the light.

Amen.

Father DIMITRIY SMIRNOV



PEACE MOVEMENT

CHURCH FOR SOCIETY

FOR THE SOVIET-AMERICAN SUMMIT IN GENEVA

November 19-21, 1985

Prayers for the Success of the Geneva Meeting

In preparation for the Soviet-American summit in Geneva, the leaders of the National Council of the Churches of Christ in the USA and of the Russian Orthodox Church decided to conduct special prayers for the successful outcome of the summit in churches in the USA and the USSR on November 10, 1985.

In the Soviet Union such prayers were said in the cathedral churches in Moscow*, Kiev, Leningrad, Minsk, Tallinn and Odessa.

* * *

In line with an agreement between the leadership of the Russian Orthodox Church and the All-Union Council of the Evangelical Christians-Baptists on the one hand and the National Council of the Churches of Christ in the USA on the other a joint ecclesiastical programme had been worked out and implemented in Geneva from November 16 to 21 in support for and for the promotion of a favourable atmosphere for the Soviet-American summit.

To participate in this programme a delegation of religious figures from the Soviet Union arrived in Geneva on November 16, led by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and a delegation of American religious figures headed by Dr. Arie Brouwer, General Secretary of the NCCC.

The delegation from the Soviet Union included:

from the Russian Orthodox Church—

Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR;

Bishop Longin of Düsseldorf;

Bishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church to the WCC in Geneva;

Archpriest Pavel Krasnotsvetov, Dean of the St. Nicholas Cathedral in Vienna;

Archpriest Mikhail Divakov, Dean of the Resurrection Cathedral in West Berlin;

Archpriest Vladimir Bashkirov, Rector of the Church of Sts. Constantine and Helena in Tegel, West Berlin;

Archpriest Sergiy Kiselev, Secretary of the Russian Orthodox Church Mission at the WCC in Geneva;

Aleksei Sergeyevich Buyevsky, Executive Secretary of the DECR;

from the All-Union Council of the Evangelical Christians-Baptists—

Aleksei Mikhailovich Bychkov, General Secretary of the AUCECB;

Aleksei Nikolayevich Stoyan, Head of the AUCECB International Department;

from the Armenian Apostolic Church—

Father Asokhik Aristakesyan, of the Armenian parish in Paris.

Since a shortage of time for completing the necessary travel formalities involved prevented representatives of several other Churches in the Soviet Union from taking part in the programme, Metropolitan Filaret of Minsk and Byelorussia addressed the heads of the Armenian Apostolic Church, the Georgian Orthodox Church, the Church of the Seventh Day Adventists in the RSFSR, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Lithuania, the Evangelical Lutheran Church of Estonia, the Methodist Church of Estonia with an offer to support the

* See an article about the prayer in Moscow's Patriarchal Cathedral of the Epiphany in *JMP*, 1985, No. 12, p. 8.

joint Soviet-American ecclesiastical programme in Geneva. The Heads of the aforesaid Churches readily responded to the call and sent messages to the participants of the ecclesiastical programme. Here are some excerpts from their messages:

His Holiness Vazgen I, Supreme Patriarch and Catholicos of All Armenians: "At this historic moment, when there will be in Geneva... a meeting of the top leaders of the Soviet Union and the USA the agenda of which will include problems of preserving peace and of disarmament that preoccupy all of mankind, We, as the first servant of the Armenian Apostolic Church, add Our prayer to the prayers of our Sister Churches that the Geneva talks may be a success and that a durable foundation of agreement be laid that would ensure peaceful cooperation of countries big and small and lead to gradual general disarmament, and especially to banning the use of nuclear weapons on Earth and in outer space...."

The Head of the Council of Seventh Day Adventists in the RSFSR, M. P. Kulakov, the Council Secretary P. G. Panchenko, and the head of the Church of the Seventh Day Adventists in the Ukraine, N. A. Zhukalyuk: "The Church of the Seventh Day Adventists in the USSR fully endorses and supports your mission of promoting a favourable atmosphere at the Soviet-American summit. We, Seventh Day Adventists, call on all people of good will to do all they can to create an atmosphere of cooperation and fraternity that would be conducive to the strengthening of links among nations with different cultural and ideological systems and establishing better mutual understanding among people of all races, confessions and political views...."

His Holiness and Beatitude Patriarch-Catholicos of All Georgia, Iliya II: "We would like to express deep confidence that with God's help and given the good will of men, the summit would mark the beginning of a new stage in cooperation and mutual understanding between our states. As for your noble mission, we fully support the positive steps which you are taking for a rapprochement between our Churches and peoples and in this way promote a successful outcome of the historic meeting.

We are offering up our prayers that the future of mankind be blessed and peaceful and be marked by better relations between our two countries which would promote the cause of peace on Earth."

Probst Janis Berzinsh, Counsellor of the Presidium of the Consistory of the Evangelical Lutheran Church of Latvia: "We, believers of the Evangelical Lutheran Church of Latvia, together with all the peace-loving religious circles of our country who recognize the decisive role of our time in determining the destinies of all of mankind, are together with you in thoughts, good wishes and prayers in Geneva where one of the most momentous events of our time is now taking place. May the Almighty bless us all in our common prayers for a beneficent outcome of the meeting of the leaders of the USSR and USA, and may He turn the further path of mankind, the path into the 21st century, into a path of life, peace and accord for the entire multinational human family...."

Bishop Jonas Kalvanas: "The Evangelical Lutheran Church of Lithuania prayerfully supports the initiative of the Churches of the Soviet Union and the Council of the Churches of Christ in the USA to conduct a joint programme in Geneva on the occasion of the historic Geneva meeting of the leaders of the USSR and USA...."

Archbishop Dr. Edgar Hark: "I have been most happy to hear of the forthcoming Geneva meeting of representatives of the Churches of the Soviet Union and the USA to conduct a joint programme aimed at providing a favourable atmosphere for the meeting of the leaders of the Soviet Union and the United States. I cordially wish that your common work be blessed and fruitful. I assure you that our Estonian Evangelical Lutheran Church will join you in prayers that the forthcoming summit meeting be fruitful, that it might help reduce the confrontation between the Soviet Union and the United States and help secure durable universal peace."

On behalf of the Methodist Church of Estonia, Superintendent Olav Pyarnaments expressed approval of the efforts of representatives of the Christian

Churches of the Soviet Union and the United States to promote a favourable atmosphere for the Soviet-American summit. His message said: "We are happy to see your truly Christian approach to this situation, and I would like to assure you that we are together with you in spirit, in prayer and in our moral support. We wish you every success in this responsible and noble mission."

The full texts of these messages, translated into English, were circulated in Geneva among the members of the NCCC delegation, at the press conference on November 18 and at a meeting with the press on November 21, among the WCC staff and representatives of the local religious public who took part in this programme.

The delegation of the National Council of the Churches of Christ in the USA included:

Dr. Arie Brouwer, General Secretary of the NCCC, Reformed Church in America;

Dr. John Humbert, President, Church of the Disciples of Christ;

Lynn Josselyn, Superintendent of the Southern District, United Methodist Church, member of the NCCC Governing Board;

Mrs. JoAnne Kagiwada, Director of International Affairs, Church of the Disciples of Christ;

Archpriest Leonid Kishkovsky, Assistant to the Chancellor, Autocephalous Orthodox Church in America, member of the NCCC Governing Board, member of the NCCC US-USSR Church Relations Committee;

the Rev. C. J. Malloy, General Secretary, Progressive National Baptist Convention, member of the NCCC Governing Board;

Dr. Belle Miller McMaster, Director of the Social Mission Department, Presbyterian Church in America;

the Rev. Dr. Robert W. Neff, General Secretary, Church of the Brethren, NCCC Vice-President;

the Rev. Ralph Shotwell, Executive Director, International Council of Community Churches, member of the NCCC Governing Board;

Father Robert Susa, representative of the Conference of Bishops, Roman Catholic Church in the USA, member of the Pax Christi Regional Committee in the USA;

Deacon Rena Yocom, United Methodist Church in the USA, NCCC Vice-President.

The NCCC delegation was accompanied to Geneva by three staff members of the Council charged with organizational tasks: the Rev. Martin Bailey, NCCC Associate General Secretary for Media and Member Services; the Rev. Dr. Dwain Epps, Presbyterian Church, NCCC Director of International Affairs; the Rev. John Lindner, Associate for Volunteers in Mission Overseas and International Subsistence Service of the Presbyterian Church, member of the NCCC Executive Committee for US-USSR Church relations.

Metropolitan Filaret of Minsk and Byelorussia, A. M. Bychkov, A. S. Buyevsky and A. N. Stoyan arrived in Geneva on Saturday, November 16. The head of the delegation was welcomed by Dr. Arie Brouwer and Deacon Rena Yocom of the NCCC, Metropolitan Damaskinos of Switzerland, Exarch of the Patriarch of Constantinople to Europe, and Dr. Todor Sabev, WCC Deputy General Secretary. On the tarmac greetings were exchanged between Dr. Arie Brouwer, Metropolitan Filaret and A. M. Bychkov. TV crews of the American UPI and CBS and the Swiss Global networks covered the welcoming ceremony and also the services in St. Peter's Cathedral and the Calvin Chapel, the press conference on November 18 and a service in the WCC chapel in the evening of the same day. Telecasts of these events were shown by the Swiss television and sent to the United States and other countries.

In the VIP lounge at the airport correspondents interviewed Metropolitan Filaret, A. M. Bychkov, Dr. Arie Brouwer and Rena Yocom on the purpose of the visit to Geneva by the Church delegations from the USSR and the USA.

In the evening, the two delegations met for an organizational session at the John Knox House Reformed Centre. After introductory speeches by Dr. Arie Brouwer and Metropolitan Filaret, Dr. Dwain Epps outlined the proposed programme, noting that the Churches in Geneva attach great importance to the initiative of the Churches in the USSR and the USA and for the first time place at the disposal of foreign

religious workers the St. Peter's Cathedral and the Calvin Chapel.

On Sunday, November 17, the two delegations went to St. Peter's Cathedral which was filled to capacity. Present in the cathedral were the Geneva cantonal and city authorities led by the Mayor. At the start of the service, the members of the Soviet and American Church delegations went in pairs in solemn procession to the playing of the organ through the nave to the altar where they took up seats of honour. The service was devoted to the support of the forthcoming Geneva summit. The dean of the cathedral, the Rev. Henry Babel preached on this theme. Prayers were then read out by the members of the Geneva Religious Consultative Council, including Muslim and Buddhist representatives. Members of the two delegations were also invited to say their prayers.

After the service, there was a meeting of the two delegations with the cathedral chapter at the parish house.

At 4 p.m. a service was started in the same cathedral organized by the two delegations in conjunction with the Protestant Churches of Geneva and the cathedral chapter. The motto of the service was: "Ecumenical Witness for Peace". The cathedral was filled with worshippers. The two delegations ceremoniously proceeded to the altar in the same manner as before. The order of the service was prepared by the NCCC, and the service was celebrated by the Dean of the Cathedral, the Rev. Henry Babel, Metropolitan Filaret, Bishop Longin, A. M. Bychkov, Father Asokhik Aristakesyan, Dr. Arie Brouwer, the Rev. Robert Neff, Deacon Rena Yocom and Mrs. JoAnne Kagiwada. Sermons were delivered by Metropolitan Filaret and Dr. Arie Brouwer.

On Monday, November 18, in the morning the two delegations attended a weekly service at the WCC Chapel together with all the WCC staff. This service was devoted to the forthcoming Soviet-American summit. A sermon was delivered by the WCC General Secretary, the Rev. Dr. Emilio Castro. A. M. Bychkov spoke on the theme of the approaching summit. Then there was a meeting of the two delegations at the WCC Conference Hall with the Council leadership headed by Dr.

Emilio Castro. After the meeting Dr. Emilio Castro gave a dinner in honour of the Soviet and American delegations, which proceeded in a friendly atmosphere.

Later there was a press conference at the WCC Conference Hall attended by Metropolitan Filaret, A. M. Bychkov, Father Asokhik Aristakesyan, Dr. Arie Brouwer, Dr. Belle Miller, McMaster and Deacon Rena Yocom. After their statements, a Joint Statement by the Soviet and American Church leaders on the Geneva summit was read out. Dr. Arie Brouwer presented as a gift to Metropolitan Filaret a crystal dove of peace, and the latter reciprocated by presenting to Dr. Arie Brouwer an Icon of the Saviour.

In the evening the two delegations attended Orthodox Vespers at the Calvin Chapel.

On November 19, members of the two delegations took turns in conducting continuous service of prayer at the Calvin Chapel which lasted from morning till evening and consisted of reading of psalms, extracts of the Old Testament, Epistles of the Apostles and the Gospel. Some of the prayers were written specially for the occasion. Brief sermons were also delivered. The temple was open for all wishing to share in the prayers with the Christians from the USSR and the USA. In the evening the two delegations attended a big ecumenical service of worship conducted by the World Council of Churches at its chapel in support of the approaching Soviet-American summit. In the chapel crowded with worshippers there was a group of Japanese Buddhists who specially came to Geneva to express support for the meeting of the leaders of the two great powers, and a number of other religious leaders, including Baptist pastor Jassie Jackson (USA) and a Catholic priest from Britain, the Rev. Bruce Kent, the leader of the national campaign for nuclear disarmament. A sermon was delivered by the WCC General Secretary, Dr. Emilio Castro. Archpriest Pavel Krasnotsvetov read out an excerpt from a report of Protopresbyter Vitaliy Borovoi at the 6th WCC Assembly in Vancouver calling for action towards disarmament. Father Robert Susa read out an excerpt from a pastoral letter of the Roman



PRESENTATION OF OUR LORD IN THE TEMPLE

Late-15th-century icon, Novgorod

The Feast of the Presentation of Our Lord in the Temple falls on the 40th day after Christmas. On that day his parents brought the Divine Infant to Jerusalem to devote Him to God and offer sacrifices for their First-Born. In the Temple the Divine Infant was solemnly welcomed by the devout elder St. Simeon to whom it was revealed by the Holy Spirit that he would not die, before he had seen Christ, and by St. Anna, a prophetess. St. Simeon praised God, blessed the Mother of Jesus and foretold the future enlightenment of the nations with the light of Christianity.

CELEBRATIONS TO MARK THE 40TH ANNIVERSARY OF THE ODESSA THEOLOGICAL SEMINARY, DECEMBER 12-14, 1985



Metropolitan Filaret of Kiev and Galich addressing the meeting



Metropolitan Sergiy of Odessa and Kherson blessing the OTS faculty and students with an Icon of St. Andrew the First-Called



Metropolitan Sergiy of Odessa and Kherson assisted by other hierarchs, celebrating the Liturgy in the Dormition Cathedral of the Odessa Monastery of the Dormition



Archpastors and clergy
who participated in the
celebration of Divine
Liturgy in the Dormition
Cathedral



Assistant Rector,
Simandrite Palladiy,
conducting a panikhida
for the departed OTS
members and all
its labourers



Concert of church
music

PUKHTITSA CONVENT OF THE DORMITION

The Dormition Cathedral



Church of Sts. Simeon and Anna

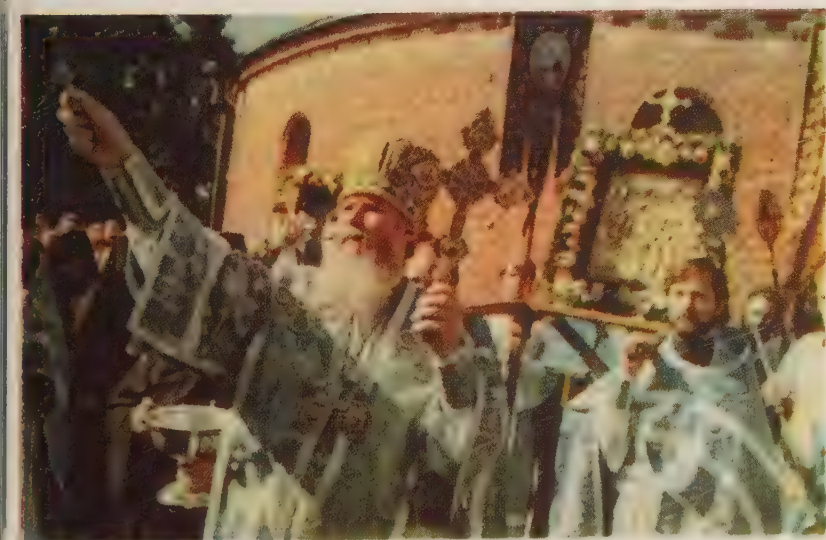


Cemetery Church of Sts.
Nicholas and Arseniy the
Great

Church of St. Sergiy
of Radonezh



Festal procession on the
Feast of the Dormition
of the Mother of God,
August 28, 1985



Metropolitan Aleksiy of
Tallinn and Estonia
aspersing the faithful
during a festal procession



Lity at All-Night



At All-Night Vi

At the patronal

PATRONAL FEAST AT THE STAVROPOL CATHEDRAL OF ST. ANDREW
THE FIRSTCALLED

December 12, 1985

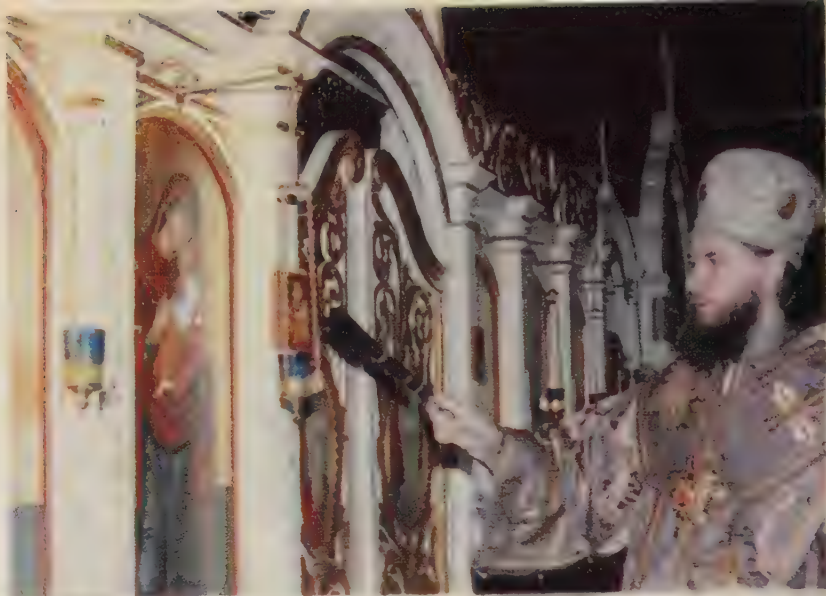


Bishop Antony of Stavropol and Baku officiating at a divine service



During Divine Liturgy

Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, blessing new icons in the St. Michael Church in Philadelphia, Pennsylvania, March 24, 1985, 4th Sunday in Lent

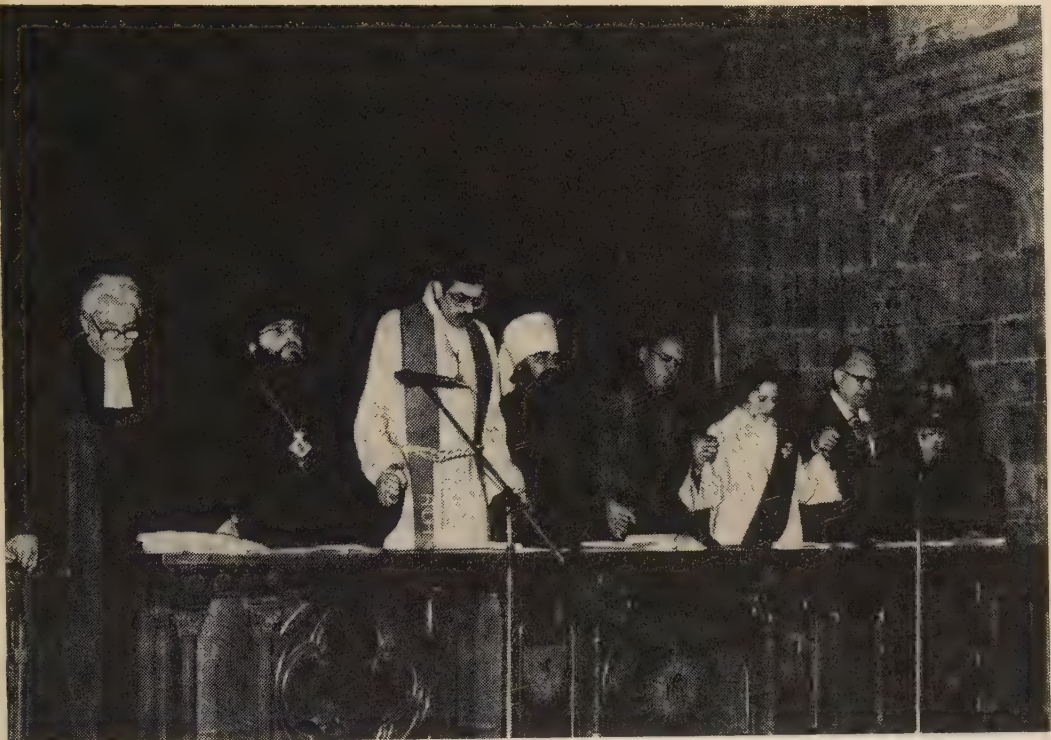


Bishop Kliment of Serpukhov conducting the Office of Blessing of Water in Chipman, Alberta, on June 23, 1985, Orthodoxy Day in Canada



Bishop Kliment with clerics and parishioners of the Church of the Nativity of St. John the Baptist in Chipman, on June 23, 1985, Orthodoxy Day in Canada





Prayer for peace in connection with the Geneva summit in the St. Peter Cathedral in Geneva on November 17, 1985.

From left to right: the Cathedral Dean the Rev. Henry Babel; Bishop Longin of Düsseldorf; Dr. Arie Brouwer, General Secretary of the National Council of the Churches of Christ in the USA; Metropolitan Filaret of Minsk and Byelorussia; the Rev. Robert W. Neff, Vice-President of the NCCC; Deacon Rena Yocom, Vice-President of the NCCC; Dr. Aleksei Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists; Father Asokhik Aristakesyan, Armenian Apostolic Church

Catholic Bishops of the United States on problems of war and peace.

On the same day the text of the Joint Statement was forwarded by the two delegations to the leaders of their respective countries. Accompanying letters to M. S. Gorbachev and R. Reagan were signed by Metropolitan Filaret and Dr. Arie Brouwer.

On November 20, the two delegations went on with the continuous prayer at the Calvin Chapel. It began in the morning with Orthodox Liturgy celebrated by Archpriest Pavel Krasnotsvetov. Archpriest Vladimir Bashkirov delivered a sermon. The Orthodox members of the congregation received Holy Communion. The closing service which began at 4 p.m. was concelebrated by Metropolitan Filaret and Dr. Arie Brouwer.

In the evening the two delegations met at a fraternal repast in the John Knox House. The heads of the delega-

tions exchanged speeches. The participants heard and discussed the text of the Joint Statement on the completion of the summit.

On November 21 in the morning there was a meeting with the press at the WCC Centre. It was attended by Dr. Arie Brouwer, Metropolitan Filaret, A. M. Bychkov and Deacon Rena Yocom. Later in the day the NCCC delegation left Geneva for home.

Taking leave of the Soviet delegation, members of the American group spoke of their profound satisfaction with the joint ecclesiastical programme in support of the Soviet-American summit. They said they would do their best to promote good relations between the peoples of the two great powers and expressed readiness to strengthen mutual cooperation with religious workers from the Soviet Union for the benefit of peace.

Sermon Delivered by Metropolitan FILARET
of Minsk and Byelorussia in the St. Peter Cathedral,
Geneva, Sunday, November 17, 1985

In the Name of the Father, and of the Son, and of the Holy Spirit

Dear brothers and sisters in Christ,
It is a matter of great happiness for me to bring you the Word of God in this ancient, magnificent St. Peter Cathedral, the heart of pious Christian Geneva where Calvin, Geneva's spiritual leader in those days, preached the Word of God to the people of God.

Today, having come together to join in our fervent prayer for peace throughout the world, for the success and God's blessing for the forthcoming summit meeting of the leaders of the Soviet Union and the United States of America, we feel it in our hearts how vital and deeply symbolic is the meaning of the words of St. Peter from his First Epistle: *Let him seek peace, and ensue it* (3. 11), when pronounced in the St. Peter Cathedral.

It is St. Peter's message to all of us to seek peace and to ensue it.

It is God's Commandment to the leaders of our countries on the eve of their meeting in Geneva.

It is the Commandment of God and of the conscience of mankind.

It is God's Commandment and the imperative of human reason.

There is no alternative to it.

Given the present level of development of science, technology and armaments, universal peace is an absolutely necessary condition of the very existence of mankind. The only alternative to universal peace can be universal destruction.

Being aware of this, in the face of a terrible threat of a worldwide catastrophe, all men and women of good will must unite to seek peace and ensue it.

A special responsibility for the seeking of peace and ensuing it belongs to us, Christians, and to our Churches. For many centuries now, the Christian Churches and their spiritual children have preached peace and prayed for peace in the whole world.

Alas, their prayers and their words have not always been fully put into life's practice. And in the eyes and the souls of millions of the oppressed, the exploited, the poor and discriminated brothers and sisters of ours, such sermons and such

prayers for peace have been like those which the Lord denounced through His prophet, Jeremiah: *Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?* (8. 22). They say 'Peace, peace'; when there is no peace (Jer. 6. 14; 8. 11).

Indeed, there is no peace, for there cannot be peace without justice.

This was well expressed by the piously remembered martyr for the Christian witness and against the racist evil, the Rev. Martin Luther King, who said that a vicious circle had been created in the modern world. This circle turns in such a way that the rich become ever richer and the poor ever poorer. It leads to famine, to the death of countless millions.

It is obvious and natural that under the conditions of such a blatant social injustice, which is the consequence of sinful social structures, our sermons and prayers for peace and justice become particularly necessary. And in order that there might be real seeking for peace and effective pursuing of it, it is necessary to strive for the implementation of the Word of God in our earthly life. It is necessary to contribute actively to a change in the sinful, unjust social structures. This follows from the very essence of our Christian Good News which might be briefly expressed in these words taken from the Epistles of St. Paul and St. John the Divine: *God... hath... spoken unto us by his Son,... by whom also He made the worlds* (Heb. 1. 1-2). *The Father sent the Son to be the Saviour of the world* (1 Jn. 4. 14). *...or the world, or life, or death, or things present, or things to come; all are yours* (1 Cor. 3. 22).

If all this is ours, it means that we are responsible for all this.

Having created the world and man, God ordered him to look after everything living on it (Gen. 1. 28). And we are called to be *labourers together with God* (1 Cor. 3. 9). How does man fulfil the Lord's behest to be the preserver of life on Earth, the call to be labourers together with God?

We seem to be still infinitely distant from fulfilling this call.

But the world is already facing the danger of destruction of the sacred gift of life. A deadly fear fills the hearts of many, fear of suffering, disaster and torturous death of millions of people. Their future, especially the future of the young, seems to be dark, miserable and hopeless. People do not know where and whom to apply to.

Conscious of all this, all the faithful must gather their spiritual strength and, above all, heed the words of the Lord, addressed to us through the Prophet Isaiah (40. 28-31): *Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?* (28).

He giveth power to the faint; and to them that have no might he increaseth strength (29).

Even the youths shall faint and be weary, and the young men shall utterly fall (30).

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (31).

...for His strength is made perfect in weakness (2 Cor. 12. 9).

The same prophecy reads: *The grass withereth, the flower fadeth; but the word of our God shall stand for ever* (Is. 40. 8).

Here is this Word: *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live* (Deut. 30. 19).

This choice is still before us, before the Geneva summit meeting, before the

whole of mankind. Now too the Lord is calling upon us. He is calling upon all men and women with St. Peter's words repeated again and again here in the St. Peter Cathedral: *Let Him seek peace, and ensue it* (1. Pet. 3. 11).

This call represents our urgent task and aim. It is the task and the calling of all Churches, all Christians, all believers. The Lord set us watchmen over His peace, over the sacred gift of life on earth (Is. 21. 6; Hab. 2. 1).

Let us stand on this Divine Guard day and night. Let us give hope of Divine Grace to man, let us strengthen man's faith in the triumph of life.

And we, Christians of the Churches in the Soviet Union and the United States of America, along with those in every other country in the world, must endeavour *to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3) and work selflessly to ensure the triumph of Life, Peace and Justice.

Dear brothers and sisters,

With the feeling of profound concern over the events taking place in this city these days, and relying entirely on the beneficent and perfect will of our Lord, let us pray for the success of the Geneva summit meeting.

Let us pray the Lord to bless every good intention and every good effort in the course of this historical event, so important for all of us and for the destinies of the world.

Let us send our joint human wish and unanimous mandate to the leaders of the two great powers by repeating again the words of the Apostle: *Let him seek peace, and ensue it. Now the God of peace be with you all* (1 Pet. 3. 11; Rom. 15. 33). Amen.

Government Awards

On April 29, 1985, on the threshold of the national holiday marking the 40th anniversary of the Great Victory in the Great Patriotic War of 1941-1945, Secretary of the Kalinin Regional Executive Committee of the Soviet of People's Deputies, V. I. Bragin, presented to Metropolitan Aleksiy of Kalinin and Kashin, who is a war veteran, the Order of the Patriotic War, 1st Class, and the Jubilee Medal "Forty Years of Victory in the Great Patriotic War of 1941-1945".

V. I. Bragin cordially congratulated Metropolitan Aleksiy on the high awards of the Motherland and on the approaching 40th anniversary of Victory, wishing him good health and every success in his patriotic and peacemaking activity.

Vladyka Aleksiy received the awards with gratitude and said that he would continue to spare no effort for the good of the Motherland and for the triumph of universal peace.

The ceremony was attended by A. V. Sokolovsky, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kalinin Region, his deputy V. P. Orlov, and Military Commissar of the Zavolzhsy Military Registration and Enlistment Office, E. S. Vlasov, who congratulated the Vladyka Metropolitan on the high go-



vernment awards. Also present was Archimandrite Viktor, Secretary of the Kalinin Diocesan Administration.

Celebrations of the 40th Anniversary of the CDU

On June 24, 1985, a formal gathering dedicated to the 40th anniversary of the foundation of the Christian Democratic Union of Germany (GDR) was held in Berlin. Taking part in the gathering at the invitation of the CDU Chairman, Gerald Götting, was Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. He delivered the following address of greeting.

"Most esteemed Chairman, Herr Gerald Götting,

"Most worthy assembly,

"Allow me to express deep gratitude to the Presidium of the Governing Board of the Christian Democratic Union of Germany for this invitation to the celebrations marking the 40th anniversary of your Union.

"It is with a feeling of special joy that I take the opportunity offered me and convey from this rostrum the greetings and blessing of His Holiness Patriarch Pimen of Moscow and All Russia, and his cordial congratulations to you on this notable date. His Holiness sends his wishes of blessed success in your labours for the good of man and peace on earth.

"The celebrations devoted to the 40th anniversary of the Christian Democratic Union are of great historical significance. They are being held in the jubilee year of Great Victory, when the nation of the entire earth have marked the liberation of mankind from one of the greatest evils—Hitler fascism, and are celebrating the end of World War II. The peoples of the world are paying a tribute

grateful commemoration to the courage and heroism of anti-fascists and all those who fell during those unforgettable years in the struggle for the freedom and independence of their countries.

"Mankind has condemned for ever the principal criminal of our century and all time—Hitler, who, to quote the words of the righteous Job in the Bible, did *conceive mischief and bring forth vanity* (Job 15. 35); *They that come after him shall be astonished at his day, as they that went before were affrighted* (Job 18. 10); *The heaven shall reveal his iniquity; and the earth shall rise up against him* (Job. 20. 27), for he was an enemy to his own people and to all mankind. And therefore the secret hand of Divine Providence wrote him an irreversible sentence, just as it did to the Belshazzar, the King of Babylon: *God hath numbered thy kingdom and finished it; thou art weighed in the balances, and art found wanting; thy kingdom is divided...* (Dan. 5. 26-28). In this way the Supreme Wisdom enters corrections in the great book of world history, sweeping sin and evil from the face of the earth and purifying the gold of goodness in this crucible.

"A vivid example of this is provided by the heroic annals of the uncompromising struggle waged by the best, progressive elements of the German people against Hitler fascism. Awareness of their high responsibility drove Christians of all confessions, along with all humanistic forces, to take an active part in the anti-fascist Resistance movement in Germany itself, to come out against war and for peace with other nations, for the freedom and democracy of the German people.

"And then, on May 8, 1945, the spring of liberation and renewal came to the German land, the day of moral avowal that the sword of war would never again be raised from the German soil, which world since then be a source of peace. This was the beginning of a new era in the life of the entire German people. It was the beginning of wide-ranging democratic transformations, the laying of the foundations for a socialist society in your country, the German Democratic Republic.

"It was at that epoch-making time that the Christian Democratic Union of Germany was founded. The very name of your union clearly points to the most

important, fundamental principle followed by the progressive social movement of German Christians which the Union heads. It draws the strength essential for its work from the Gospel, it is permeated with true love for people and it is based on Christian ideals of inspired and selfless service for the good of its people and the interests of the entire human community. This is the essence of your true witness to Christianity in the modern world in accordance with the commandment of Christ the Saviour: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16).

"The Christian Democratic Union has seen 40 years of varied and fruitful activity. During this time you have performed a multitude of good deeds, thanks to the fact that your Union has found the true path of development of Christian democracy, humanism and social progress for the benefit of man and the nation. In new social and political conditions the Christian Democratic Union has been an organizing force which has helped many Christians of the German Democratic Republic to understand correctly the meaning of the radical transformations which have taken place in the country, and not merely to find their place in the new socialist society, but to be active builders of it. The world declared back then that your country was the scene of a 'German miracle', and not just an 'economic miracle', but a miracle consisting first and foremost in a great spiritual transformation of the people.

"It can be said that the Christian Democratic Union has played an extraordinarily important role in the consolidation of Christians with all the working people of the GDR, in ensuring the interests of both the individual and society as a whole.

"Christian Democrats are making a significant contribution to the creation and multiplication of spiritual values. Evidence of this is provided in particular by the numerous works of literature and art created by Christians of your country, which undoubtedly enrich national and world culture and meet the demands of real humanism of our time.

"The Christian Democratic Union of Germany does much to educate the young generation of Christians in a



Metropolitan Filaret of Minsk and Byelorussia speaking

spirit of civic consciousness, dedication to their homeland, and fidelity to the principles of peace, brotherhood and friendship among nations.

"We are particularly pleased at the many years of friendly relations and brotherly cooperation between the Christian Democratic Union and the Russian Orthodox Church—relations which were firmly established during the lifetime of our late brother Otto Nuschke. On this day of celebration we prayerfully remember him—an outstanding son of the German people who was the Chairman of the CDU for many years. He was a true Christian, a man with a soul of crystal purity, a patriot and anti-fascist, a talented organizer of the party of Christian Democrats and a convinced peace-maker. Otto Nuschke remained a great friend of the Russian Orthodox Church and of the Soviet Union right to the end of his days and worked tirelessly to promote the comprehensive development of cooperation between our Churches and peoples. In his book 'Christian Democrats' (Berlin, 1977, p. 122) our worthy brother Gerald Götting wrote that Otto Nuschke was the 'father and teacher of the party' of Christian Democrats and the CDU continues to act in his spirit.

"We are glad that for many years now the Christian Democratic Union has been headed by a worthy successor in Otto Nuschke's cause, Mr. Gerald Götting, an eminent statesman of exceptionally rich experience and high social standing both in his own country and abroad. Thanks to his selfless efforts, fraternal relations between our Church and the Christian Democratic Union have attained a high level of development.

"True to its calling of proclaiming and strengthening brotherhood, love and peace among people in every way, the Russian Orthodox Church derives deep satisfaction from its cooperation with the Christian Democratic Union and GDR Church circles in promoting the establishment and consolidation of the foundations of European and international peace, in order to eliminate, by joint efforts, the threat of nuclear war.

"We highly appreciate the participation of the CDU representatives headed by the Vice-Chairman of the Union, Dr. Wolfgang Heyl, in the World Conference 'Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe' in Moscow in 1982, and also the personal participation of Mr. Gerald Götting at the round table conference of religious workers held in Moscow in 1983 and devoted to the economic and moral consequences of the nuclear weapons freeze.

"Your message, Brother Chairman, to the participants in the round table conference 'Space Without Weapons' drew a wide response. In it you stressed the urgency of this problem. 'The task of limiting nuclear arms and preventing their proliferation in space,' you wrote 'is an issue on which both CDU members in the GDR and all citizens of our country are at one with you during your session. We are resolutely opposed to the plans of the US Administration to turn space into a nuclear battleground. This would annihilate the sacred gift of life. Therefore we welcome the proposal of the USSR to conclude an agreement on the non-use of military force in outer space'.

"Dear friends! It only remains for me to thank you for your attention and congratulate you once more from the bottom of my heart on your Union's jubilee.

"I wish your fine country and its citizens a peaceful life, inspired labour and prosperity.

"May the traditional ties of friendship and cooperation between the Christian Democratic Union and the Russian Orthodox Church and other Christian Churches in the USSR, and also those between the peoples of our fraternal countries, strengthen and develop.

"May the God of peace and love be with you all!"

International Christian Meeting in Warsaw

In June 1985 in Warsaw, Poland, an International Seminar was held which was attended by over 80 clergymen and representatives of faith—Catholics, Orthodox, Anglicans and Protestants, from 27 countries of Europe, Asia, Africa and Latin America. The meeting was devoted to the 40th anniversary of Victory in World War II and discussed the theme: "Christians of East and West—Social Progress—Peace".

The Russian Orthodox Church was represented by Archbishop Platon of Yaroslavl and Rostov, Deputy Head of the Department of External Church Relations; Father Aleksandr Zhilyaev, a DECR staff member; and Prof. K. M. Komarov, of the Moscow Theological Academy.

On May 30, the participants were received by Tadeusz Dusik, Director of the Department for the Affairs of Confessions, who told the guests about parish life and answered their questions.

On June 1, in the Church of St. Barbara the delegation of the Russian Orthodox Church headed by Archbishop Platon, together with the participants in the international seminar took part in a common ecumenical prayer, during which His Grace Archbishop Platon read the Gospel according to St. Matthew (5. 1-12)—the Beatitudes.

On the same day the participants in the international seminar were invited to the regular XIV General Assembly held by the Christian Social Association (CSA) in Poland. Gathered in the conference hall of the Palace of Culture and Science in Warsaw were over 300 delegates of the Christian Social Association in Poland headed by its President, member of the State Council of the Polish People's Republic, Kazimierz Morawski, who made the report on the CSA activity over the preceding period.

The Christian Social Association in Poland was founded in 1957. This organization, whose membership numbers thousands, unites Catholics, Orthodox and Protestants. Its 43 branches take part in the activities of provincial, regional and city People's Councils. CSA is represented in the State Council of the Polish People's Republic. The organization carries out a broad publishing activity, takes an active part in social life, contributes to the social progress and well-being of the Polish people and the Socialist State, promotes ecumenical contacts with the Russian Orthodox Church, Christian Churches in socialist countries, Christians of Western Europe, Latin America, Africa and

Asia, and resolutely comes out in defence of peace, for the security of nations, and the saving of life on Earth from nuclear catastrophe.

The participants in the General Assembly were greeted by the Secretary of the Central Committee of the Polish United Workers' Party, Jan Glowczik; on behalf of the Russian Orthodox Church, by Archbishop Platon of Yaroslavl and Rostov; on behalf of the Bulgarian Orthodox Church, by Bishop Arseniy of Stobi, Vicar of the Plovdiv Diocese; and also by Catholic Bishop Patrick Mutune from Zimbabwe, and by the representative of the Christian Democratic Union in the GDR, Kersten Radzimanowski, who conveyed greetings from the CDU Chairman, Gerald Götting.

The General Assembly reelected Kazimierz Morawski President of the Christian Social Association.

On June 2, in Jablone, near Warsaw, at the opening of the international seminar of religious workers, Kazimierz Morawski, President of the CSA welcomed the participants. Then Valfredo Pinera Coralles (Cuba) presented a report on the responsibility of Christians for the preservation of peace on Earth. Archbishop Platon of Yaroslavl and Rostov read out a message of greeting to the participants from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. A broad discussion on the main theme and the report followed.

The participants resolutely condemned the escalation of the undeclared war being waged by the USA against the people of Nicaragua and an economic blockade of that country as illegal and immoral; they supported the heroic struggle of the people of Nicaragua and other countries of Latin America for freedom and independence; spoke out for a peaceful settlement of the Central American problems, carried out by the Contadora Group; discussed issues of active participation of Christians in social life of their countries and of assistance to social progress, establishment of the climate of mutual confidence and international cooperation; called on Christians to be imbued with a greater Gospel love for people, to unite their efforts in a sacred struggle against the arms race and plans of preparation for "star wars", to come out for a peaceful future of the peoples of our planet and prevention of nuclear catastrophe.

It was specially noted that the 40th anniversary of the Great Victory over Hitler fascism

was of world-wide historic significance. This Victory is an unprecedented feat of many peoples and progressive forces but the decisive contribution to Victory over fascism was made by the Soviet Union. It was the USSR that played the main part. At present the Soviet Union, other socialist countries, Christians and all men of good will are waging an inspired struggle for peace.

The participants in the meeting adopted a joint communique.

On June 3, Henryk Jablonski, Chairman of the PPR State Council, received the leaders of the Christian Social Association and heads of the delegations to the international seminar and had a talk with them.

In the evening of the same day, after the closing of the international seminar, Kazimierz Morawski, CSA President, gave a grand reception in honour of the participants. The reception was attended by representatives of the Polish Ecumenical Council of Churches, Archpriest Georgiy Doroszewicz, the Chief of the Chancellery of Metropolitan of Warsaw and All Poland, and other religious figures. Among the guests were Prof. Adam Lopatka, the Minister-Director of the Department for the Affairs of Confessions; and Tadeusz Dusik, his deputy; representatives of the embassies of the USSR, Bulgaria, the GDR, Cuba, and the CSSR, Jozef Cyrankiewicz, Chairman of All-Polish Committee of Peace Champions, representatives of the Poland-USSR Friendship Society, and other public figures.

* * *

On June 1, the eve of the Holy Trinity Day, the Russian Orthodox Church delegation headed

by Archbishop Platon of Yaroslavl and Rostov, paid a visit to His Beatitude Metropolitan Vasilii of Warsaw and All Poland at his residence. Already present there were Metropolitan Stylianos of Sydney and Australia (Constantinople Patriarchate) and Metropolitan Antonie of Transylvania (Romanian Patriarchate), who had arrived in Warsaw for the meeting of the Coordination Committee of the Mixed Commission on Orthodox-Roman Catholic Dialogue. To the ringing of bells, His Beatitude Metropolitan Vasilii, hierarchs and the clergy proceeded from the metropolitan chambers to the Cathedral Church of St. Mary Magdalene, Equal to the Apostles, for All-Night Vigil. Archbishop Platon led the festal service, and the other hierarchs prayed in the sanctuary.

On June 2, Holy Trinity Day, in the same cathedral, His Beatitude Metropolitan Vasilii, Archbishop Platon, Bishop Arseniy of Stobi concelebrated Divine Liturgy. Metropolitan Stylianos and Antonie prayed in the sanctuary. At the end of the Liturgy Archbishop Platon delivered a sermon on the theme of the feast. After the divine service His Beatitude Metropolitan Vasilii awarded the hierarchs of the Orthodox Sister Churches the Order of St. Mary Magdalene, Equal to the Apostles, and cordially congratulated them. Archbishop Platon spoke in response and, in his turn, presented to His Beatitude Metropolitan Vasilii a panagia on behalf of His Holiness Patriarch Pimen of Moscow and All Russia. Then His Beatitude Metropolitan Vasilii at his chambers gave a festal dinner in honour of the guests.

On June 4, the Russian Orthodox Church delegation returned to Moscow.

Chronicle

The second meeting of public representatives from Hokkaido and the Soviet Far East took place on June 3-7, 1985, in Sapporo on the island of Hokkaido (Japan). Its motto was "For Friendship, Good-Neighbourliness and Cooperation in the Far East". The Organizing Committee decided to invite to this meeting, among others, religious workers of the USSR and Japan. The first such meeting was held back in the April of 1984 in the Soviet city of Khabarovsk.

The total number of participants was 570, including a 200-member Soviet delegation representing various sections of the Soviet public. It was led by the First Secretary of the Khabarovsk Region CPSU Committee, A. K. Cherny, Deputy of the USSR Supreme Soviet. The delegation included Lama Chimit Dorzhi Dugarov (Ivolginsky Datsan, Ulan-Ude)—from the Central Religious Buddhist Board in the USSR; and Archbishop Vladimir of Krasnodar and Kuban—from the Russian Orthodox Church.

During the meeting there were discussions between the religious representatives of the two countries. The two sides expressed a unanimous

desire by all ways and means to intensify peace-making activities of believers, Churches and religious associations, particularly in the Far East and the Pacific region, and to increase their involvement in efforts for confidence-building and for the development of business ties, and bilateral cooperation between the USSR and Japan.

Archbishop Vladimir visited the Orthodox Church of the Resurrection in Sapporo (Autonomous Orthodox Church of Japan). There he had a meeting with Japanese Christians, both Orthodox and Protestants, and told them about the life and peacemaking service of the Russian Orthodox Church. He also replied to numerous questions.

On December 29, 1985, there was a Soviet-American television link-up via space satellite between Leningrad and Seattle on the theme "Contacts and Confidence for Secure Future". Taking part were clerics of the Leningrad Metropolitanate: Archpriest Prof. Vladimir Sorokin, Dean of the Cathedral Church of St. Nicholas and the Epiphany, and Archpriest Prof. Nikolai Gundyaev, Dean of the Cathedral of the Transfiguration of the Saviour.

ORTHODOX SISTER CHURCHES

Metropolitan Filaret of Minsk and Byelorussia Visits Poland

From August 17 to 22, 1985, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, was on a visit to Poland at the invitation of the Primate of the Polish Orthodox Church, His Beatitude Metropolitan Vasilii of Warsaw and All Poland. During the visit he attended the celebrations to mark the 900th anniversary of the Orthodox parish in the town of Drohiczyn.

Vladyka Filaret was accompanied on the visit by the Rector of the St. Aleksandr Nevsky Church in Minsk, Archpriest Viktor Bekarevich; Protodeacon Ioann Serpokrylov, of the Minsk Cathedral Church of the Holy Spirit, and student of the Moscow Theological Seminary, Pyodor Povniy.

At the Warsaw airport, Metropolitan Filaret was welcomed by His Beatitude Metropolitan Vasilii; President of the Christian Social Association in Poland, member of the Sejm and of the PPR State Council, Vice-Chairman of the Presidium of the Board of the Poland-USSR Friendship Society, Kazimierz Morawski; Vicar Bishop of the Polish Catholic Church, Viktor Wysoczanski; the Superintendent Dean of the Warsaw Church District, Archpriest Anatol Szydowski; the sacristan of the Warsaw Cathedral Church of St. Mary Magdalene, Archpriest Mikhail Dudić, as well as General Director of the Department for the Affairs of Confessions of the PPR, Aleksander Merker. Metropolitan Filaret talked briefly with representatives of the Polish television and radio.

Later that day Vladyka Filaret had a meeting with the Minister-Director of the Department for the Affairs of Confessions of the PPR, Adam Lopatka.

In the evening His Beatitude Metropolitan Vasilii and Metropolitan Filaret coofficiated at All-Night Vigil in the Warsaw Cathedral of St. Mary Magdalene. During the service, Vladyka Filaret conveyed to the congregation a blessing from His Holiness Patriarch Pimen and addressed them with a speech of greetings.

The President of the Christian Social Association, Kazimierz Morawski, gave a dinner at

his summer residence in Zalesje in honour of Metropolitan Filaret. It was attended by an official of the PPR Ministry of Foreign Affairs, Ernest Kugmant; Aleksander Merker; the Chief Editor of the *Studia i Dokumenty Ekumeniczne* journal, Wiktor Leik; the Director of the Bialystok Branch of the Christian Social Association, Eugen Czikwin, and its senior officials.

On August 18, in the morning, His Beatitude Metropolitan Vasilii and Metropolitan Filaret set out to the town of Drohiczyn to attend the celebrations to mark the 900th anniversary of the local Orthodox parish.*

The Rector of the St. Nicholas Church in Drohiczyn, Archpriest Grigoriy Miseyuk, welcomed the guests on behalf of the parish.

Then His Beatitude Metropolitan Vasilii and Metropolitan Filaret concelebrated Divine Liturgy together with Bishop Savva of Bialystok and Gdansk, after which Metropolitan Filaret addressed the congregation with a speech of greetings. He conveyed as a gift to the church from His Holiness Patriarch Pimen an Icon of St. Nicholas, the Miracle Worker, eucharistic vessels and church plate.

That day in the evening the hierarchs and persons accompanying them visited the Convent of Sts. Martha and Mary on Mount Grabarka where they officiated at All-Night Vigil on the eve of the Feast of the Transfiguration of Our Lord in the presence of a large number of worshippers.

Holy Mount Grabarka is one of the most venerated Orthodox shrines in Poland, and many thousands of pilgrims converge to it on the Feast of the Transfiguration. This tradition has a history of many centuries. According to Church tradition, during a terrible epidemic

* In 1050-1085 Christians of the Slavonic rite, after great tribulations of 1047 linked with the name of Kazimierz the Restorer, began to leave Mazovia and settle in and around Drohiczyn. By 1085 the town had a parish of the Slavonic rite with the Church of the Resurrection of Christ which was under the canonical administration of the Kiev Metropolitanate. The St. Nicholas Church was built in 1763.



His Beatitude Metropolitan Vasiliy of Warsaw and All Poland with Metropolitan Filaret of Minsk and Byelorussia proceeding to the St. Nicholas Church to attend the celebrations to mark the 900th anniversary of the Orthodox parish in Drohiczyn

back in the 15th century the faithful who came to this spot and placed a cross there were healed. To this day one can see worshippers going around the church on their knees and then placing a cross near it, thus setting a living example of profound faith. On the feast day the church cannot accommodate all the pilgrims, and the service is conducted in the yard near the entrance. The night spent on this mount is a special one, it can be compared with Easter night because it is filled with special spiritual joy.

On August 19, the Feast of the Transfiguration, late Liturgy was concelebrated by His Beatitude Metropolitan Vasiliy and Metropolitan Filaret. It was followed by a festal procession and a festal moleben and "Many Years" was sung. On the same day the guests left for Warsaw.

On August 20, in the morning, His Beatitude Metropolitan Vasiliy and Metropolitan Filaret, accompanied by the General Director of the Department for the Affairs of Confessions of the PPR, Aleksander Merker, and Director of the Department, Tadeusz Dusik, as well as Archpriests Viktor Bekarevich, Anatol Szydłowski, Mikhail Dudić, Protodeacon Ioann Serpukhlov and MTS student Fyodor Povnyi laid

wreaths in the cemetery of Soviet warriors and also at the Grave of the Unknown Soldier in Warsaw.

At 11 a. m., Metropolitan Filaret and the persons accompanying him visited the cathedral church of the Polish Catholic Church in Warsaw where they were welcomed by the Primate of the Church, Bishop Tadeusz Majewski.

The guests inspected the construction of the new premises of the Board of the Polish Catholic Church. Later in the day Kazimierz Morawski gave a dinner in honour of the Russian Orthodox Church delegation on behalf of the PPR State Council in the ancient palace of the Polish Academy of Sciences in Jabłone. In the afternoon, Metropolitan Filaret had a meeting with members of the Polish Ecumenical Council of Churches. They had a discussion of ways of promoting bilateral cooperation in the ecumenical field and in peacemaking, and strengthening the ties of friendship between the two countries. The President of the Polish Ecumenical Council, Bishop Janusz Narzins (Evangelical Church of the Augsburg Confession), spoke of the current situation in the ecumenical movement in the Polish People's Republic.

Later that day, Metropolitan Filaret was r

ived in the Sejm by a Sejm Deputy, Deputy Chairman of the PPR State Council, Witold Lynczak, and had a talk with him. The meeting was attended by member of the State Council, Kazimierz Morawski; head of the Białystok branch of the Christian Social Association, Eugen Czikwin; and Archpriest Viktor Bekarevich.

In the evening, the leadership of the Polish Catholic Church in Poland gave a reception in honour of the Russian Orthodox Church delegation.

On August 21, Metropolitan Filaret, accompanied by Bishop Jeremiasz of Lodz and Poznan (now of Wroclaw and Szczecin) visited Białystok. In the St. Nicholas Cathedral the guests were welcomed by Bishop Savva of Białystok and Gdansk, members of the church council, and representatives of the local Orthodox Youth Fellowship.

After a moleben, Vladyka Filaret addressed the congregation. He conveyed to the Orthodox faithful a blessing from His Holiness Patriarch Men and presented as a gift to the church characteristic vessels. The guests inspected the construction of the Holy Spirit Church which will commemorate the 1600th anniversary of the Second Ecumenical Council and the millennium of the Baptism of Russ.

Metropolitan Filaret went to see the Suprasl monastery, one of the most ancient Orthodox centres in Poland.

Having toured its grounds, where the Church

of the Annunciation of the Most Holy Mother of God is currently being restored, the guests inspected the historic archaeological museum in which the fragments of the frescoes of the old church are exhibited.

On their return to Warsaw, in the evening of the same day, Metropolitan Filaret received the Deputy General Secretary of the Bishops' Conference of the Roman Catholic Church of Poland, Bishop Jerzy Dabrowski, and the personal secretary to Cardinal Jozef Glemp, the Primate of the Roman Catholic Church in Poland, Father Romuald Kaminski.

On August 22, in the morning, Vladyka Filaret paid a visit to the Soviet Embassy in the PPR and was received by the Counsellor-Envoy, Vasilii Svirin, and the Cultural Attache, Aleksandr Artyuk.

During the day His Beatitude Metropolitan Vasilii gave a farewell dinner in honour of Metropolitan Filaret.

Vladyka Filaret was seen off at the Warsaw airport by His Beatitude Metropolitan Vasilii, Kazimierz Morawski, Bishop Tadeusz Majewski, Aleksander Merker, Tadeusz Dusik and other officials.

The delegation returned to Moscow later that day.

The visit of Metropolitan Filaret was covered in the Polish press (see: *Tygodnik Polski*, Warsaw, 1985, No. 37).

FYODOR POVNIY,
4th-year student of the MTS

Preparatory Meeting for the Third International Syndesmos Consultation

On October 10, 1985, there was a preparatory meeting for the Third International Syndesmos consultation on Orthodox Theological education at the Leningrad Theological Academy. The consultation is to be held in Leningrad on February 3-9, 1986.

The meeting was attended by the acting Rector of the Leningrad Theological Academy and Seminary, Archimandrite Manuil; General Secretary of Syndesmos, Mark Stokoe (USA); Bishop Jeremia of Wroclaw and Szczecin (Polish Orthodox Church); assistant rector of the Leningrad Theological Academy and Seminary, Archimandrite Feofan; Syndesmos Vice-President, S. P. Rasskazovsky; members of the Syndesmos Executive Committee—Father Vesa Talala (Finland) and Hieromonk Nikon (France);

from the Polish Orthodox Youth Circle—Archpriest Leontiy Tofilyuk and Eugen Czikwin; from the Orthodox Theological Faculty in Belgrade—LTA student V. Vulovich; from the Moscow theological schools—Archpriest Nikolai Inozemtsev, MTA students S. Gordun and P. Grezin; from the Mtskheta Theological Seminary (Georgian Orthodox Church)—LTA student A. Tandilashvili; from the Orthodox Theological Faculty in Prešov—Father Imrikh Beleikanich and Deacon M. Purshala; from the Sofia Theological Academy—Deacon V. Lambov and A. Atpasov, and also by teachers and students of the Precentorial Courses of the Leningrad theological schools.

The participants of the meeting adopted a communique.



At the Shrines of Italy

"Come the day of the radiant feast, the town of Bari rejoices and with it the entire universe... for today is the sacred ceremony, for the translation of the venerated and highly salubrious relics of St. Nicholas the Miracle Worker, like a sun that does not set" (festal troparion)

In less than two years' time, in 1987, it will be 900 years since the translation of the relics of St. Nicholas, the Miracle Worker, from Myra in Lycia to Bari. The establishment of a special feast to commemorate this event, on May 9, both in Russia and among Catholics in the West testifies to the exceptional love which believers have for St. Nicholas. East and West are united in unanimous reverence for this great Saint of God. Even adherents of other faiths pronounce his name with reverence.

Word of the signs of God's mercy which were manifested through St. Nicholas on land and sea came to Russia with the acceptance of Christianity. Tales of the Saint's miracles were first written down in ancient times; deeply-venerated icons appeared, churches and monasteries in honour of St. Nicholas were erected on Russian soil, and large numbers of Russian people gave the Saint's name to their children at Baptism.

Soon after the translation of St. Nicholas's relics from Myra in Lycia to Bari a Russian version of his *Life* appeared, and also the *Tale* of the translation of his holy relics, written by a contemporary of the event. Pious Russian people began to undertake pilgrimages to his Holy relics.

For every Christian a contact with a shrine has a special meaning. The believer has always seen pilgrimage as a soul-saving feat that is pleasing unto God, and which is spiritually enriching and morally strengthening an individual. And today believers visit Christian shrines and piously venerate at them. Inasmuch as they reflect the spiritual experience of the early undivided Church, these shrines are regarded as a pledge of Christian unity.

The Church delegation from the Soviet Union travelled to Italy at the invitation of the Italy-USSR Association and its Vice-President, a Catholic priest, Damiano Bova, Dean of the Monastery of St. Nicholas in Bari. Together with Albert Bulinsh, a Catholic priest from Latvia, I arrived in Italy on September 8, 1985. The sun shone brightly, untypically for autumn. At the Rome airport we were cordially met by a Catholic priest, Vincent Pupinis; a member of the Italy-USSR Association, Rudolf Spina, who has a splendid command of Russian, and A. V. Klimkin, a staff member of the Soviet Embassy in Italy.

The road from the airport to the city ran past white villas bathed in greenery and picturesque ancient ruins. In all their unique variety the surroundings not only bore the stamp of the centuries but reflected the modern face of this sunny land and its life-loving people.

The "eternal city" has much to tell the Christian pilgrim. Here the Chief Apostles Sts. Peter and Paul completed their witness to the Faith in martyrdom. The Book of the Acts of the Apostles concludes with a description of events of the life of St. Paul which took place here. He addressed one of his Epistles to the Romans. The martyrdom of Apostle Paul is dated 67 AD on the assumption that freed before the fire of Rome he visited Western lands, and was only sentenced to death under Nero during his second visit to Rome. At the spot where the Christians buried Apostle Paul, somewhere between the Ostian Way and the Tiber, at the beginning of the 4th century a church in his honour was erected which later undergone reconstructions. Today a magnificent basilica is situated there.

The passing centuries have not erased from the memory of Christians the names of St. Clement, Bishop of Rome; St. Justin the Martyr and Philosopher; the Holy Martyrs Ignatius, Theophores and Polycarp of Smyrna; the Martyr St. Sebastian and many others. During the period of the Ecumenical Councils, in Rome the hierarchs Julius I, Liberius, Gregory of Nazianzus, Leo the Great, Innocent I and many others bore witness to the truth of the Church's teaching, while the blessed Jerome toiled there over his translation of the Bible.

We conducted a moleben in the ancient Basilica of St. Clement, and prayed at the tomb of St. Cyril, Equal to the Apostles, Enlightener of the Slavs, the brother of St. Methodius.

The Capitoline hill with its temple of Jupiter where the triumphal processions of the Roman emperors took place, was once a symbol of the grandeur of the Roman empire. Today it is the site of a Christian shrine—a church dedicated to the Mother of God containing the relics of St. Helena, Equal to the Apostles, mother of the Emperor Constantine the Great, Equal to the Apostles. In the centre of the Flavian forum rise buildings erected by Julius Caesar, Octavian Augustus, Vespasian, Septimius Severus, and Diocletian. Standing as a memento of the pagan Rome on the North and South sides are the triumphal arches of Titus and Constantine, and the ruins of the Colosseum, built 19 centuries ago but even today so stunning in its grandiose proportions. To remember ovations of the 87,000 spectators who filled the Colosseum's tribunes during grandiose gladiatorial shows, and combats between men and beasts. Today a cross rises majestically over the Colosseum's arena.

Another building which makes a big impression is the Cathedral of St. Peter, constructed

of which was started in 1506 under Pope Julius II on the site of the basilica built over the tomb of Apostle Peter by Constantine the Great in the 4th century.

In our own day archaeologists have discovered a cemetery under St. Peter's Cathedral. The exact place of Apostle Peter's burial has also been established. At a depth of more than 10 metres below the cathedral's floor a tomb has been found containing an altar decorated with mosaics, one of them depicting Apostle Peter. The surviving inscriptions testify that as early as in the middle of the 2nd century pilgrims flocked here from the most distant parts of the Roman empire.

It is impossible to speak of Rome without mentioning the famous catacombs, which preserve the memory of the earliest Christian martyrs. The catacombs of Domitilla are considered to be the most ancient of the six which survive today. In the catacombs of Priscilla we saw the fragments of frescoes from the end of the first and the beginning of the second centuries in one of them an early depiction of the Mother of God with the Infant has been preserved.

The basilicas of Santa Maria Maggiore and St. Paul the Apostle leave an unforgettable impression. They were erected on the foundations of the early Christian churches, which were witnesses to events of the 4th-5th centuries.

Our visit to the Russian Catholic Convent of the Assumption of the Mother of God, which is situated in the suburbs of Rome was a memorable occasion. In the small church, the interior decoration of which is in the Orthodox Russian-Byzantine style, a divine service was conducted in Church Slavonic in accordance with the Rule of the Russian Church; the singing and reading were performed by Russian nuns. We had a chat with the hegumenia and sisters over a cup of tea in the refectory. The convent has its own small estate and, when they are free from services or prayers in their cells the nuns work in the orchard, the vegetable garden, or the apiary, sew Church vestments, and paint icons in the Russian-Byzantine tradition. As a memento of my visit to the convent the nuns presented me with an icon of the Saviour painted by one of the sisters.

We made the acquaintance of the Italy-USSR Association's president, the famous artist and sculpturer, Giacomo Manzù. His name is well known not only in Italy but in our country too. The works of Giacomo Manzù, winner of the Lenin prize "For the Promotion of Peace Among Nations", have been exhibited in the Leningrad Hermitage.

In Rome we also met official representatives of the Roman Catholic Church. At the Secretariat for the Promotion of the Christian Unity we had a talk with Cardinal Johannes Willebrands' secretary, Father Pierre Duprey, in which the Vice-Rector of the Collegium Russicum, Ludwig Pichler, and Monsignor Salvatore Scribano also took part. On behalf of the Pope, I was presented with a memorial silver medal of Apostles Sts. Peter and Andrew, the First-Called.

On September 11 we said goodbye to Rome and arrived in Bari. To the pealing of bells we were greeted by the Dean, Father Damian Bova, and the brethren of the Dominican Monastery of St. Nicholas. In the church of this

famous cloister rest the relics of St. Nicholas. The monastery is situated in the ancient part of the city, in a picturesque spot on the shores of the Adriatic Sea.

The Dominican Order, founded by St. Dominic in 1216, occupies a leading place in the educational activities of the Roman Catholic Church. However, the life of the monks at Dominican monasteries is noted for its Christian simplicity. In recent decades the Dominicans have made a considerable contribution to the ecumenical movement and continue to work in this field. The brethren of the Monastery of St. Nicholas include professors of the Institute of Ecumenical Theology situated not far away.

Founded in 1969, the Institute received the official acknowledgement of the Vatican's Isagogical Congregation in 1971. It is directly linked with the Thomas Aquinas Institute in Rome. The Rector, Prof. Father Salvatore Manna, told us about the various aspects of the activities of this unique educational institution. Admission to the Institute is open to both clergy and laity with complete theological education. At the end of two years of instruction the graduates receive a diploma. A doctorate requires two further years of independent scholarship. The prevailing tendency in the works of students and professors researching into problems of ecumenism today is towards interpretation of the Church's unity during the first millennium of its existence. This approach is determined by the actual method of scholarship, which presents a comparative historical analysis and aims to explain what once united the Christians of East and West and what is missing today. Therefore considerable attention is devoted to studying the works of the Byzantine Fathers of the Church. There are local reasons for this as well. Up to the 6th century AD Southern Italy fell under the political power and cultural influence of Byzantium, and only the Normans were able to put an end to this. But the Byzantine spirit did not disappear completely. It remained in the cultural heritage, and this is a stimulus to the study of the early patristic theology. The aim and objectives of comparative analysis demand an understanding of the essence of Orthodoxy. This method testifies to the firm foundation of the undivided Church—the Holy Scriptures and Tradition. It provides the basis for the affirmation of the Church teaching and Christian morality.

The strive for objectivity and solidarity in ecumenical questions has found its practical expression at the Institute of St. Nicholas in inter-confessional relations. Lectures are read not only by Catholics but by Orthodox teachers as well—Greeks and Romanians. Its activities are also aimed at promoting dialogue between the Orthodox and Roman Catholic Churches. Every year there are inter-confessional conferences which decide discussion topics, and these are then sent to inter-Orthodox commissions for study.

The Ecumenical Institute puts out two journals: *Nikolaus*, which has been coming out twice a year since 1973 and contains scholarly articles, and *O Odigos* (Gk.—mentor), which covers ecumenical news.

The Institute has superb lecture halls, reference and basic libraries with rooms for research, and a specially equipped large hall for international conferences. "The Ecumenical Institute in Bari bears the name of St. Nicholas

as a symbol of Church unity, and the relics of the Saint resting in Bari are a bridge uniting Christians of East and West," declared the Rector, Father Salvatore Manna, at the end of our talk.

St. Nicholas is deeply revered by the Orthodox and Catholics alike. The Professor of Russian-Byzantine Theology at the Ecumenical Institute in Bari, Father Gerardo Cheffari, gave me as a memento a copy of his book: *The Tale of the Translation of St. Nicholas's Relics*. This is the same title as that of an Old Slavonic manuscript written by a contemporary of the event. In his work Gerardo Cheffari analyzes different variants of the manuscript text, the earliest of which go back to the 11th-12th centuries, i. e., they are contemporaneous to the event they describe. The texts of the manuscripts along with illustrations are presented in the book in their original form, and this gives the whole work special interest and value. Prof. Gerardo Cheffari's work, which acquaints the reader with the original text and content of the early Slavonic manuscript, deserves attention not only of Church historians but also of any Russian Orthodox believer whose piety is complemented by an inquiring mind. This approach to St. Nicholas brings to mind everything that was associated with his name both in his lifetime and during subsequent centuries. One such event—the translation of St. Nicholas's relics from Myra in Lycia to Bari took place on May 9, 1087. The Archbishop of Bari was away at the time and, therefore, the relics were temporarily placed in the church of the Benedictine monastery and translated to the cathedral church upon the Archbishop's return. At the same time building work began on a new church for them. The chosen spot was once the site of the Roman praetorium and later the residence of the Byzantine governor. Here Abbot Elijah, the Dean of the Benedictine monastery, established a crypt or underground church in honour of St. Nicholas. All the townspeople helped with the construction, and it is estimated that within two years the crypt was completed. With due solemnity and in the presence of the Pope the relics of St. Nicholas were translated from the cathedral church to a tomb under the central altar of the new church, where they still rest today. Construction of the church above it continued, but went on for a very long time and only on June 22, 1197, was the Basilica of St. Nicholas solemnly consecrated.

In the course of time the building has undergone a number of alterations. In the 14th century huge lateral arches were erected to strengthen the structure. In the 17th century decorative baroque motifs changed the basilica's original stern image. The scrupulous restoration recently completed rehabilitated the building's former appearance. All the decorations have been removed. The gilded carved ornamentation framing the painting of scenes from the *Life of St. Nicholas* and the three 14th-century transverse arches have been left as they were.

In accordance with the monastery Rule, services are performed in the basilica several times every day starting from early morning. The Liturgy (mass) is usually celebrated on the altar over the tomb of St. Nicholas. On feast days and Sundays, when there is a large congregation, services are held in the upper basilica, whose main altar is situated over the

spot where the relics of St. Nicholas rest in the crypt. The beginning of every service is announced by the monastery bells.

Before a service the worshippers descend to the crypt of St. Nicholas. There in solemn semi-darkness, by the light of candles and lamps, they concentrate prayerfully and genuflect before the white marble slabs of the shrine which has preserved the relics of St. Nicholas for 900 years. "The righteous live for ever"! The centuries melt away before this shrine, and Christians converse in prayer with God's Saint just like his contemporaries who met him face to face, sincerely and wholeheartedly believing in his invariable prayerful intercession and aid.

We also made a tour of Bari, one of the loveliest cities of Southern Italy.

We also had meetings with clergy of the Roman Catholic Church, and representatives of the public and press.

During our visit to Monsignor Mariano Magrassi, Archbishop of Bari, we had a friendly talk on ecumenical topics.

We visited the traditional international exhibition which was being held in Bari at this time. At a display stand in the Soviet pavilion on the life of the Russian Orthodox Church Archpriest Sergiy Chevyaga from Leningrad provided visitors with information. The exhibition on the life of the Russian Orthodox Church drew a lot of attention; it was visited by the Prime Minister of Italy, Benedetto Craxi, representatives of the press, and the Ambassador Extraordinary and Plenipotentiary of the USSR to Italy, N. M. Lunkov. Clergymen and nuns of Catholic orders were keen to see it.

On September 13 a press conference was held in the conference hall of the Italy-USSR Association. It was opened by Father Damian Bova, Vice-President of the Association and Dean of the Monastery of St. Nicholas. In an address to the journalists I briefly outlined the Russian Orthodox Church's historical path of almost a thousand years and, in view of the 40th anniversary of the Great Victory of our people over German fascism, I laid special emphasis on the patriotism of our Church and her service for peace. A Catholic priest from Latvia, Albert Bulins, also took part in the press conference.

The following day another press conference was held on the initiative of the Italy-USSR Association, this time in the town of Terlizzi, not far from Bari, where a "Week of Soviet Culture" was opening. We were received by the Mayor, Signor Joacino, who asked me to formally open the Soviet art display. After viewing it he introduced me to the journalists who had gathered in the large hall of the mayor's office. I made a report on the life of the Russian Orthodox Church and then answered questions. My account of the dialogue between the Roman Catholic and Orthodox Churches aroused great interest among the press representatives. The press conference was lively and interesting.

As we left Bari we bade a fond farewell to our kind host, the dean, Father Damian Bova, and the brethren of the monastery, and took with us our memories of prayers by the tomb of St. Nicholas, the beauty of sunny Italy and the warmth of human friendship, which unites people of various countries and nations and serves as a pledge of peace on Earth.

Bishop ANATOLIY of Ufa and Sterlitamak

Visit of the WCC Faith and Order Commission Delegation

On September 11-22, 1985, Dr. Günter Gassman, Director of the Faith and Order Commission of the World Council of Churches, and his deputy, Archimandrite Gennadius Limuris (Constantinople Patriarchate), were the guests of the Russian Orthodox Church.

On September 12, the guests were received by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. They had a talk in which the DECR Deputy Heads, Archbishop Iov of Zaraisk and Protopresbyter Vitaliy Borovoi, senior staff member Protodeacon Vladimir Nazarkin, and staff members—Father Ioann Sviridov, N. S. Bobrova and A. P. Karpenko also took part.

That same day the guests visited the Publishing Department and the St. Daniel Monastery. There, at the new premises of the DECR, they were received by His Holiness Patriarch Pimen of Moscow and All Russia.

The next day the guests visited the Trinity-St. Sergiy Lavra and the Moscow Theological Academy, where they were received by the MTA Rector, Bishop Aleksandr of Dmitrov. They also had a talk with professors of the academy in which they discussed the Faith and Order Commission activities and responses to the Lima Document on Baptism, Eucharist, Ministry.

On September 14, the guests left for Leningrad. At the Leningrad Theological Academy they were received by Metropolitan Antony of Leningrad and Novgorod. The guests visited the Lutheran church in the town of Pushkin, a prayerhouse of the Baptist community and a number of Orthodox churches. On Sunday, September 15, the guests attended the divine service in the church of the Leningrad Theological Academy, and Archimandrite Gennadius parti-

cipated in the celebration of Divine Liturgy. At the luncheon after the divine service Dr. G. Gassman and Archimandrite Gennadius met students and addressed them with speeches.

September 17-18, the guests spent in Kiev. They were received by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. The guests got acquainted with the places of interest in the city of Kiev, visited the St. Vladimir Cathedral Church, the Convent of the Protecting Veil, the St. Florus Convent, and the Kiev-Pechery Lavra.

During the three days spent in Odessa, the guests were introduced to the Church and cultural life of the city. They visited the Dormition Monastery and the Odessa Theological Seminary, where they were received by the rector, Archpriest Aleksandr Kravchenko. On September 21, the Feast of the Nativity of the Most Holy Virgin, Archimandrite Gennadius participated in the celebration of Divine Liturgy in the Dormition Church of the monastery. After the service the guests were invited to share in the fraternal repast. They were welcomed there by the Father Superior Archimandrite Vadim.

On September 22, in Moscow, the guests attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany. That same day they were invited to a dinner given by Metropolitan Filaret, Head of the Department of External Church Relations, on the occasion of the visit to the Soviet Union of the WCC General Secretary, Dr. Emilio Castro, and the WCC Faith and Order Commission Director, Dr. Günter Gassman.

In the evening Dr. Günter Gassman and Archimandrite Gennadius left for Geneva.

50 Years of Pastoral Service of Bishop Dr. TIBOR BARTHA

To Bishop Dr. TIBOR BARTHA

Budapest, Hungary

Dear brother, I extend to you heartfelt congratulations on the occasion of the 50th anniversary of your devoted pastoral service of our Lord, of your preaching of the word of God. May the Lord bless for many years your labour in the Church and may He help you in your tireless episcopal, ecumenical and peace activities. I pray that your strength might be fortified.

With invariable love in Christ,

+PIMEN, Patriarch of Moscow and All Russia

September 25, 1985

To Bishop Dr. TIBOR BARTHA

I cordially greet you, brother beloved in Christ, on the golden jubilee of your service of the Church. May the Lord bless your further pastoral labour, your fruitful activity to achieve Christian unity, your devoted peacemaking. With all my heart I wish you good health and many years of life.

With brotherly love in the Lord,

*FILARET, Metropolitan of Minsk and Byelorussia,
Head of the Department of External Church
Relations of the Moscow Patriarchate*

September 25, 1985

At the Festivities in Holy Echmiadzin

September 29, 1985, was a remarkable date in the life of the Armenian Apostolic Church—it marked the 30th anniversary of the primatial service of His Holiness Vazgen I, the Supreme Patriarch and Catholicos of All Armenians. With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, a delegation of the Moscow Patriarchate was sent to attend the festivities. The delegation included: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations (head of the delegation); Hieromonk Innokentiy, teacher of the Leningrad Theological Seminary; and staff members of the DECR S. G. Trofimov and M. L. Voskresensky.

On September 28, in the evening, at the Zvartnots Airport, the delegation was met by Bishop Grigoris Bunyatian, Head of the Argentine Diocese; Bishop Anania Arabajian, Head of the Azerbaijan Diocese, and Vardan Mesporian, Secretary to the Patriarch and Catholicos.

On Sunday, September 29, at the Holy Echmiadzin Cathedral Church, in the presence of numerous worshippers, Divine Liturgy was celebrated by Archbishop Torgom Manukian, Head of the East American Armenian Diocese (New York). The Liturgy was attended by His Holiness Vazgen I, Supreme Patriarch and Catholicos of All Armenians; His Beatitude Shnork Galustian, the Armenian Patriarch of Constantinople, hierarchs and the clergy of the Armenian Church who had arrived for the festivities. Among those present was His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, who headed a delegation of the Georgian Orthodox Church, and the delegation of the Moscow Patriarchate headed by Metropolitan Filaret. After the Liturgy, the hierarchs of the Armenian Church led by His Holiness Patriarch and Catholicos Vazgen I conducted a thanksgiving moleben. Then the Armenian clergy and numerous guests went to the Palace of the Patriarch and Catholicos, where His Holiness Vazgen I welcomed the delegation of the Russian and Georgian Churches, as well as representatives of the Armenian communities abroad participating in the celebrations. After the luncheon at the Holy Echmiadzin Monastery's refectory, an excursion was arranged for the delegations of the Russian and Georgian Churches about the Palace of the Patriarch and Catholicos and about the recently opened Museum of the Armenian Church Art.

In the evening, at the Razdan Hotel in Erevan, His Holiness Vazgen I gave a gala reception for his guests which was attended by the hierarchs of the Armenian Apostolic Church representatives of Armenian communities abroad, the delegations of the Russian and Georgian Orthodox Churches. The reception was also attended by Chairman of the Council for Religious Affairs of the USSR Council of Ministers K. M. Kharchev, staff members of the Council for the Affairs of the Armenian Church of the Council of Ministers of the Armenian SSR, representatives of the Erevan public, and science and art workers. At the reception, speeches of greetings addressed to His Holiness

Patriarch and Catholicos Vazgen I were made by the Armenian Patriarch of Constantinople, Shnork Galustian, Armenian hierarchs from abroad and representatives of the Armenian communities abroad.

On September 30, in the morning, the delegation of the Moscow Patriarchate accompanied by Bishop Anania Arabajian visited the Erevan Cathedral Church of St. Sarkis (Sergiy), where they were welcomed by Bishop Garegin Nersesian, Head of the Ararat Diocese, and then the delegation members made a sightseeing tour of a remarkable monument of the Armenian Church architecture of the 13th century—the Gegard Monastery, located 30 km away from Erevan. In the afternoon His Holiness Patriarch and Catholicos Vazgen I gave a dinner in honour of the Russian and Georgian Church delegations at his Echmiadzin Palace.

On September 30, in the evening, at the Grand Hall of the Palace of the Patriarch and Catholicos a solemn meeting took place dedicated to the 30th anniversary of the enthronization of His Holiness Vazgen I. On behalf of the episcopate of the Armenian Apostolic Church, His Holiness was greeted by the Chairman of the Board of the Echmiadzin Catholicosate, Archbishop Sion Manukian.

Then the floor was taken by His Holiness Vazgen I, the Supreme Patriarch and Catholicos of All Armenians, who was greeted by a storm of applause. He spoke about the life of the Armenian Apostolic Church over the last 30 years, about her spiritual, national and peace service.

On behalf of the Council for Religious Affairs of the USSR Council of Ministers, greetings were extended to His Holiness by its Chairman, K. M. Kharchev, who gave a high assessment of the patriotic and peace activities of the Armenian Apostolic Church headed by the Patriarch and Catholicos of All Armenians, Vazgen I. Then congratulations were extended by His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, who presented to the Supreme Patriarch and Catholicos Vazgen I the highest award of the Georgian Orthodox Church—the Order of St. George the Victorious.

Metropolitan Filaret of Minsk and Byelorussia read out a message of greetings from His Holiness Patriarch Pimen of Moscow and All Russia on the occasion of the 30th anniversary of the enthronization of His Holiness Vazgen I and presented to the Primate of the Armenian Apostolic Church an icon of the Saviour—the gift of His Holiness Patriarch Pimen.

Congratulations were also extended by representatives of the Armenian public. His Beatitude Patriarch Shnork Galustian addressed the meeting with a closing speech. Then a concert of Armenian art workers was given.

On October 1, in the morning, the delegation of the Moscow Patriarchate left for Moscow. Bishops Grigoris Bunyatian, Anania Arabajian and Garegin Nersesian saw the delegation off at the airport.



Bishop Porfiriy Uspensky and the Ancient Oriental Churches

(For the Centenary of His Demise)

A century ago ended the earthly labour of an eminent Russian Orthodox Church figure, the founder of the Russian Orthodox Mission in Jerusalem, and the author of many works on the history of the Christian East, Bishop Porfiriy Uspensky [1]. His sojourn for a number of years in the Middle East enabled him to study the liturgical life and peculiarities of the doctrine of the Ancient Oriental (non-Chalcedonian) Churches—the Armenian, Coptic and Ethiopian. However, the first contacts of Archimandrite Porfiriy with representatives of one of the Ancient Oriental Churches—the Armenian—as a result of which the idea of the possible reunion of the Armenian Apostolic and Orthodox Churches emerged, go back to the time when he was the Rector of the Theological Seminary in Odessa.

In his letter to his friend A. S. Sturdevant [2] dated December 30, 1841, Father Porfiriy mentions his meeting with the Armenian Bishop Nerses, who was later to become the Supreme Catholicos of All Armenians (1843-1857): "...since 1833 I have met the Armenian Bishop Nerses a number of times in Kishinev and talked with him about this matter [the union of the two Churches], for I carry a prayerful wish to see these two early Churches united.... It is difficult to say who will proclaim peace and good will on the heights of Ararat, Caucasus and Taurus Mountains, but God the Word will not be short of preachers" [3, Vol. II], p. 64].

On December 20, 1843, Archimandrite Porfiriy arrived in Jerusalem. During the two and a half years of his first sojourn in the Middle East he often met the clergy of those Churches which had their representatives in the Holy Land.



Bishop Porfiriy (Uspensky; † 1885)
of Chigirin

In his conversations with the Armenian Patriarch Zachariah, Father Porfiriy often touched on the question of re-establishing Christian unity. Once he said: "If the decisions of the Council of Chalcedon had been translated into the Armenian language from the Greek by one who knew both languages well and not by a semi-literate Greek, then the Armenian Church would have remained one with and undivided from the great Orthodox Church to this day. However, what was divided by reason or passion must be united by love" [4, Vol. 1, p. 606].

During his sojourn in the Middle East, Archimandrite Porfiriy travelled

much through Palestine, Syria, and Egypt. He visited Christian shrines and studied ancient manuscripts kept in the monastery archives. At the Iveron Monastery on Mount Athos, Father Porfiri came across certain documents relating to the attempts to re-establish Church unity between the Armenian Apostolic and Orthodox Churches in the 12th century. This is what he reported concerning this matter to Metropolitan Antony of St. Petersburg (Rafalsky; 1843-1848) in his letter dated February 12, 1846, from Constantinople: "Some religious heads of the Armenian people were aware since olden times of their schism and sought convincing arguments to assert the veracity of the Eastern Orthodox Church by means of scholarly discussion and research, and had indeed begun to be united to this Church in the New Rome [Constantinople]. A wonderful example of similar previsual communion took place in late 12th century. The manuscript act of this communion has been found by me in the library of the Iveron Monastery on Mount Athos. It comprises: (a) the letters of Manuel I Comnenus, Emperor of Byzantine (the year 6678, i. e. 1170) to the Armenian Catholicos Nerses IV Shnorhali; (b) scholarly discourse of Magister Feorian with this Catholicos, and (c) Nerses's reply to Manuel" [3, Vol. II, pp. 165-166]. Father Porfiri notes that "Feorian's Discourse" was already printed by Greek researchers in Leipzig (as well as by the Catholics) and that "Feorian's Discourse" is a superb guide to the conversion of the Armenian people to Orthodoxy. "As for the letters of Emperor Manuel and Catholicos Nerses," Father Porfiri continues, "I consider them a find, for I doubt they have ever been published" [*ibid.* p. 166].

Sending Metropolitan Antony copies of the tractates, which had an important bearing on the matter of re-establishing Church unity, Archimandrite Porfiri once again stressed the need to have them published. "Order these letters and the entire 'Feorian's Discourse' to be translated, but have them translated and revised by an expert in Greek," he begged Metropolitan Antony. "...In my opinion 'Feorian's Discourse' should be published as a manual for our clergy in those areas where Armenians reside. I heard that the Ar-

menians have the correspondence between Manuil and Nerses, and 'Feorian's Discourse' in their language but are silent about it. It would be very interesting to compare the Greek and Armenian texts" [*ibid.*].

After staying a year on Mount Athos (1845-1846), Archimandrite Porfiri left for Russia and began organizing actively the Russian Orthodox Mission in Jerusalem. His efforts were rewarded in 1847 and in the summer of that year he left for the Middle East as head of the mission.

As he did previously, Father Porfiri visited Constantinople and on January 22, 1848, his meeting with the Armenian Patriarch Gregory of Constantinople took place.

In their conversation stressed was the exclusive importance of Echmiadzin as the spiritual centre of the Armenian people, where endeavours had been made to reunite the two Early Churches—the Armenian Apostolic and the Constantinopolitan. As Father Porfiri said to Patriarch Gregory "the late Patriarch Johannes [John VIII of Calabria; 1831-1842] wrote to the Russian Emperor that your Church [Armenian] recognized the Seven Ecumenical Councils. Regarding this letter our Holy Synod [of the Russian Orthodox Church] asked that a detailed report be made of the Armenian Church doctrine. But the demise of His Beatitude put an end to this noble beginning. His successor [Nerses V; 1843-1857] replied that he did not have theologians capable of writing the doctrine and that he considered quite sufficient the exposition of faith written in the 12th century in the reign of King Manuel of Greece and his contemporary, Patriarch Nerses of Echmiadzin, who had agreed to accept Orthodoxy. This exposition of faith has been translated from Armenian into Russian last year [1847] and printed in St. Petersburg" [4, Vol. III, p. 186]. Patriarch Gregory was greatly interested in this report, the more so as according to him nothing about this translation* was known in Constantinople.

Archimandrite Porfiri's sojourn in Jerusalem as Head of the Russian Or-

* Meaning the book, *Historical Monuments of the Armenian Church Doctrine of the 12th Century* (translated from Armenian by A. Khudobashev, St. Petersburg, 1847).

Orthodox Mission was terminated by the beginning of the Crimean War in October of 1853. He left Jerusalem on May 3, 1854, and on October 2 reached St. Petersburg. It should be noted that during the war with Turkey the safety of the members of the Russian Orthodox Mission was constantly in jeopardy. Back in 1849, Father Porfiriy wrote about the signs of the danger in his letters and that in case of need he trusted in the aid of the Armenian clergy in Jerusalem. This is what, for instance, he advised a member of the Russian Orthodox Mission, Hieromonk Feofan Govorov: "If the consulates [of West European States] does not take measures for your safety, I order you take refuge in the Armenian monastery. Therefore, on the day the news of the war arrives, go directly to the Armenian Patriarch and deliver to him the letter enclosed herewith... and ask him to give asylum to you and your things which should be packed beforehand" [3, Vol. II, pp. 284-285]. The letter goes on to give detailed advice, in conclusion Father Porfiriy writes: "If I shall be forced to flee to Russia I shall write to you via the Patriarch of Echmiadzin" [p. 286]. This letter proves eloquently that Father Porfiriy saw in the representatives of the Armenian clergy loyal friends upon whom he could rely in the direst situations.

In the years 1854-1858, Archimandrite Porfiriy was in Russia and spent the interim in a profound study of the extensive materials he had gathered during his sojourn in the East. In his writings he returns again and again to the question of when and why the Armenians had separated from the Orthodox Church and from whence the process of reunion could be started.

In analyzing this problem, Father Porfiriy notes that Armenian bishops had taken part in the acts of the First and Second Ecumenical Councils [4, Vol. VII, p. 33]. As for the Third Ecumenical Council, Archimandrite Porfiriy continues, "the Armenian Patriarch Isaac was invited to the Third Ecumenical Council which condemned Nestorius, and although he could not attend because he was detained by the King of Persia, but the decisions and canons of the council were sent to him; he accepted them and conciliarly anathematized Nestorius" [*ibid.*].

Interesting is Father Porfiriy's opinion of subsequent events which caused schism in the Church. He considers that only political differences between the Greeks and Armenians, which became acute in the middle of the 5th century, caused the rift and the termination of Eucharistic Communion. Archimandrite Porfiriy writes that the "pretext for the separation was the Council of Chalcedon which took place in A. D. 451. There were no Armenians at this council because at that time they were at war with King Shapur of Persia. Their absence, political strife with the Greeks, and, in addition, the incorrect translation with the consequent misinterpretation of the doctrine and Definition of the Council of Chalcedon caused part of the Armenians to repudiate the council which had decided that two natures in Christ, the Divine and human in one Person, should be confessed. The proof that the repudiation was only external and caused by misunderstanding, is the fact that the Armenians, in accordance with the Definition of Chalcedon confessed by the Greeks and Latins, believed, and do so now, that Jesus Christ is perfect God and perfect Man and therefore assert that the two natures were united in Jesus Christ unconfusedly, without change from Divinity to humanity and humanity to Divinity and that the properties of the two natures, the Divine and human, remained unchanged" [*ibid.*, pp. 33-34]. In the opinion of Archimandrite Porfiriy, what was needed on the part of Orthodox Christians for reconciling the two Churches was, "first of all, zeal for this sacred cause; secondly reaffirmation of the ban of our Synod (1841) on printing in our ecclesiastical and non-ecclesiastical books expressions bitter to the Armenians...; thirdly, the most detailed exposition of the Orthodox doctrine and its submission to the council of Armenian bishops for their signature, defining in it in the simplest words the Person of Jesus Christ as perfect God and perfect Man; fourthly, church marriages between Armenians and Russians should be sanctioned and Baptism be administered to children in the Armenian or in our Church according to the mutual consent of the parents" [*ibid.*, p. 35].

In May 1858, Archimandrite Porfiriy went for the third time to the East for scholarly purposes. Of great value for

the understanding of his position in regard to the Armenian Apostolic Church are the notes made by him in December 1860, in Cairo where he met both Coptic and Armenian clergymen. In his diary, Archimandrite Porfiriy records in detail his conversation with His Grace Gabriel, the Armenian Bishop of Cairo, which took place on December 28, 1860. "I was introduced to the Armenian Bishop of Cairo, Gabriel, an estimable grey-haired elder," Father Porfiriy recalls. "The Armenian bishop in reply to my question as to the number of his flock in Cairo (1,200) and Alexandria (much less) mentioned that the Copts and Armenians in Egypt had joined hands in order to stand firmly against the attacks of the Roman Catholics and Protestants. 'And amicably renew union with us,' I put in, 'for we do not consider you heretics.' Here, by the way, I told him that I had published a book in which I explain that the Armenians and Copts confess the same Faith as we do and that they are our brothers in the Lord. After hearing me 'out Bishop Gabriel touched his forehead and heart with his hand as a sign of approval'" [*ibid.*, p. 321]. Here Archimandrite Porfiriy had in mind the book *Doctrine, Divine Service, Order of Service, and Rules of Ecclesiastical Decorum of Egyptian Christians (Copts)* (St. Petersburg, 1856). Archimandrite Porfiriy expounds his conversation with Bishop Gabriel in great detail because it contained his theological position in regard to the Armenian Apostolic Church. "Allow me to repeat what is pleasing and useful to both of us," Father Porfiriy said to the Armenian bishop. "In Russia I was the first to say in print that the Copts and Armenians are not heretics. My book, in which this is stated and proven, has been approved by our Holy Synod. After this the entire Russian Church has recognized you as our elder brothers in the Lord and is ready to stretch her hand to you" [*ibid.*, p. 324].

The meeting of the two ecclesiastical figures—these champions of Christian unity—soon took place again. On December 30, 1860, at the invitation of Bishop Gabriel, Archimandrite Porfiriy visited the Armenian Bishopric in Cairo and wrote the following: "The bishop himself awaited me in the grounds of the bishopric as well as the

priests, deacons and juvenile hypodeacons... holding lighted wax candles and palms, there were also several venerable Armenians.... Inside the church I ascended the high and open platform before the sanctuary, kissed the Holy Gospel, the Cross and the altar, then kneeling I said a short but ardent prayer to God on the renewal of union between the Armenians, the Copts and us...." [*ibid.*, p. 333].

In greater detail Archimandrite Porfiriy elaborated and expounded his theological views regarding the non-Chalcedonian Churches when trying to establish communion with the Coptic Church about which he was able to learn much during his first sojourn in the Middle East in the years 1843-1846.

As mentioned already, in 1843 Archimandrite Porfiriy was sent for the first time to Jerusalem and stayed there for two and a half years. In that time he was able to visit Palestine, Syria and Egypt.

In 1850, Archimandrite Porfiriy, who was already the Head of the Russian Orthodox Mission in Jerusalem, made another trip to Egypt accompanied by members of the mission. During that trip he visited a number of monasteries among them the famous cloister of Sts. Antony the Great and Paul of Thebes in which Coptic monks resided at that time [5].

Archimandrite Porfiriy arrived at the preliminary conclusion even then that "the Coptic Church was very close to our Orthodox Church in her rules, rites and even dogmas, with the exception of some articles of the faith. She is like a small granary in which the wheat is mixed with weeds" [3, Vol. II, p. 153].

During these years Archimandrite Porfiriy studied the liturgical heritage of the Coptic Church, her history and canon law. The result was an extensive monograph on the Coptic Church [6].

He came to the conclusion that the widespread view among Orthodox Christians that the Copts were heretics, dogmatically speaking, was wrong and that there are no insurmountable dogmatic differences between the Russian and Coptic Churches. "The similarity noted by me during this trip between the Coptic doctrine and orders and our own," writes Father Porfiriy, "made me take up, in my cell at Jerusalem, the

study of Coptic theology, their divine services, ecclesiastical law, *Chetii Mi-*
ri, chronicles and religious literature. The closer I studied these subjects the more I became convinced that these Christians, although they had not accepted the symbolical apophthegms of the Orthodox Church about the Person of the God-Man, yet held to her way of interpreting Holy Scripture and preaching, to her Apostolic and patristic traditions (before 451 A. D.), the canons of the first three Ecumenical Councils, the essence and composition of early liturgies and prayers, containing many Greek words and sayings; they also venerate the angels and saints, reverence and observe fasts, and their churches within are arranged similarly to ours" [*ibid.*, pp. 2-3].

Archimandrite Porfiriy considered that the basic aim of publishing his work was "on the one hand, to widen the horizon of our knowledge, and on the other, to show the contiguous aspects of Church life of the Copts and of ours, and to acquire the right manner and outlook in order to bring them to the Orthodox Church by way of that love which alone believes in the immutability of the Lord's promise that *there shall be one fold, and one shepherd* and alone can draw to Him the deluded brethren" [*ibid.*, pp. 3-4]. Archimandrite Porfiriy expounds in his work the fundamentals of the doctrinal system of the Coptic Church and expresses his own opinion on the matter after analyzing the texts of the confessions of faith of the Coptic Patriarchs Sanuty (9th century), Mina (10th century), Bishop Sanuty of Cairo (11th century), as well as the exposition of the faith of the 1239 Council of the Coptic Church.

Archimandrite Porfiriy deduces that the Copts "recognize the two natures in the Saviour, the Divine and human, endowed with a reasonable soul but in such a way that after they were united they became one nature and one Person with one will and one action" [*ibid.*, p. 13]. He notes also that the Copts base this theological formula, not quite in the tradition of the Orthodox Church, on the well-known apophthegm of St. Cyril of Alexandria: "We confess the one nature of God the Word incarnate" [*ibid.*]. For the further study of the Coptic Christological teaching, Father Porfiriy adduces the apophthegms on

this question of the Holy Fathers of the Church such as St. Athanasius the Great, St. Gregory of Nazianzus, St. Basil the Great, St. John Chrysostom and, finally, St. Cyril of Alexandria. By collating the apophthegms of the Holy Fathers and the texts of the Coptic exposition of the faith, Archimandrite Porfiriy draws the conclusion: "The Copts are right. They, just as the Armenians, are not heretics, and should not be called Monophysites in the sense of the coalescence or change of the two natures of Christ into one, because they not only reject, but anathematize the coalescence and in accordance with the Catholic Church sincerely confess the union of the two natures and the formation from them of the one Hypostasis without any change in their properties" [*ibid.*, p. 25].

Archimandrite Porfiriy did not limit himself to the theoretical study of the Coptic Christology. During his travels over Egypt, he became convinced that the Christological teaching lives in the hearts of both theologians and common believers residing "in Cairo, Siut, El Fayum, Manfalute, Akhmin and along the Nile rapids" [6, p. 41]. And again he stresses his conclusions regarding the Copts, affirming that "they had sinned only by introducing into their Creed the apophthegms not acceptable to the Holy Catholic Church—'one will and one action'—although in these words they express now what we do, that is, the complete agreement between the two natural wills and actions of the God-Man" [*ibid.*, pp. 42-43].

It would be wrong, however, to suppose that Archimandrite Porfiriy did not see the difficulties on the way to a possible rapprochement. He was perfectly aware of the fact that although to reveal unity on basic dogmatic questions was necessary, it was far from sufficient for establishing complete ecclesiastical communion between the Orthodox and non-Chalcedonian Churches. That is why he set out for the future the following questions to be considered and answered definitely: "(1) Are the unity of universal faith, hope and love, universal Tradition and universal rules of decorum sufficient for the eternal salvation of the so-called Monophysites who are close to us? (2) Should their divine services, rites and hierarchy be left inviolate seeing that their ecclesias-

tical books contain one and the same dogmas only set out in a different dialect and different expressions, moreover they have preserved all the stages of the priesthood with the successive imposition of the hands? (3) How can we reconcile our consciences and calm their souls seeing that they have prayerfully communed with Dioscorus and Severus [of Antioch], and others whom they venerated as saints and whom the Holy Catholic Church has spiritually bound?" [*ibid.*, pp. 44-45].

Archimandrite Porfiriy was anxious to acquaint the Russian Orthodox people as broadly as possible with the information he had gathered during his lengthy and difficult travels over Egypt as well as with his conclusions regarding the dogmatic teachings of the Coptic Church and her attitude to Orthodoxy. This is what he wrote in 1857 to the Chief Procurator of the Holy Synod, A. P. Tolstoi, in connection with his book *Doctrine, Divine Service, Order of Service, and Rules of Church Decorum of the Egyptian Christians (Copts)* and a number of other essays on the history of the Coptic Church: "I would like to give this book and these essays to the libraries of our theological academies, seminaries, and schools" [3, Vol. II, p. 627].

Archimandrite Porfiriy attentively observed the life of the Coptic Church and kept notes of the most important events taking place within her. Thus in the spring of 1853, hearing of the demise of the Patriarch of the Coptic Church, he noted: "Eleven Coptic hierarchs are electing a Patriarch to take the place of Peter who departed in the Lord" [4, Vol. V, p. 113]. Father Porfiriy understood well that the success of the rapprochement between the two Churches depended a great deal on the position the newly-elected Patriarch might take on this question. And in August of the same year he noted with satisfaction: "The Copts have elected my bosom friend, Hegumen David (a Copt) in the place of the late Patriarch but only as Locum Tenens. He has been elevated to the dignity of metropolitan and renamed Cyril. Yesterday I received from him an amicable letter in which he tells me that thanks to my prayers very many obstacles had been removed in the way to his election

and that he now administers the Coptic Abyssinian Church" [*ibid.*, p. 138] *.

The Russo-Turkish War, which began in October 1853, interrupted Archimandrite Porfiriy's six-year stay in Jerusalem as Head of the Russian Orthodox Mission. Father Porfiriy was destined to return to Jerusalem in 1858. On the eve of his third departure for the Holy Land he had a meeting with the Chief Procurator of the Holy Synod, A. P. Tolstoi, in St. Petersburg. In their talk they touched upon the question of further efforts for rapprochement with the Coptic Church. Archimandrite Porfiriy wanted the matter to be made the cause of the whole Church, saying: "For their reunion with us we should know the opinions of our and the Constantinople Synods: do they agree to the reunion with their rites maintained?" [*ibid.*, Vol. VII, p. 154]. Soon after this talk there was a synodal decision (1858) directing Archimandrite Porfiriy "to renew in Egypt his contacts with the Coptic clergy whose attention to our Church was drawn by him on his previous trip (1850)" [3, Vol. II, p. 917].

Once in Jerusalem, Archimandrite Porfiriy counted on renewing immediately his personal relations with Coptic Metropolitan Cyril, the Locum Tenens in Cairo, but he met with certain difficulties which hindered him from going there within the nearest period. Desiring to serve the cause of Christian unity, Father Porfiriy asked that his sojourn in the Middle East be extended up to April 26, 1860, "in order to continue our spiritual communion with our Eastern brothers in the Lord, and in order to initiate the union with the Egyptian Christians—the Copts" [*ibid.*, p. 807].

At last Father Porfiriy was on his way to Egypt. "It is time for me to go to Egypt," he wrote in his diary on December 24, 1860. "It is time to see the Coptic Patriarch Cyril and begin talk with him on a covert or overt reunion of the Orthodox Church with him and all his flock, reunion only dogmatically. O Lord, help me; O Lord, enlighten me. However, Thy will be done!" [Vol. VIII, p. 298].

* For many centuries the Ethiopian Church was in canonic dependence on the Coptic Church receiving final autocephaly only in 1959. Author.

On December 25, 1860, Archimandrite Porfiriy met in Cairo the Russian Consul General A. E. Lagovsky. It turned out that the consul was not informed of the forthcoming talks and Father Porfiriy told him his intentions in regard to the renewal of unity of the Copts and the Orthodox Church. "I shall firmly declare to him [the Coptic Patriarch]," Father Porfiriy said, "that the Holy Synod of All Russia has sent me to His Beatitude with the good news that this Synod and with it the entire Russian Church do not consider him nor all his subject hierarchs and priests and their flocks heretic Monophysites, but recognize them as their brothers in faith and in the order of divine services, despite some divergencies in the rites, which do not dissolve the unity of faith and love... You have anathematized both the Nestorians who divide the two natures in Christ and those who with Eutyches coalesce or change them into one; we too have anathematized them both. Consequently you and we are single-minded" [*ibid.*, p. 302-303]. Further on Father Porfiriy in his contemplated talk with the Head of the Coptic Church expounds briefly the Orthodox teaching about Christ the Saviour as perfect God and perfect Man and also elucidates this teaching in the sense that "according to the teaching of the Holy Orthodox Church in Jesus Christ there were not only two absolutely conforming wills, the Divine and human, but two actions, the Divine and human" [*ibid.*, p. 305]. Then Archimandrite Porfiriy as if addressing the Patriarch of the Coptic Church and basing himself on her doctrinal texts deduces the following: "You, Your Beatitude, hold to the same teaching. It is true that in your creed it is said that in Christ there is only one will and one action, but this is said in the sense in which St. Athanasius and St. Cyril of Alexandria used it in their apophthegm 'the one nature of the Word Incarnate'. As this expresses only the unity of the Word with the flesh, or God with man, without confusion or change, so too the words: 'one will and one action of the Lord' express the conformity and unity of His two natural wills and actions" [*ibid.*, p. 306].

Comparing the Christological definition of the Council of Chalcedon with the doctrine of St. Cyril of Alexandria, Ar-

chimandrite Porfiriy convincingly shows that "the Definition of Chalcedon was expressed in the words of St. Cyril of Alexandria" and deduces: "If the doctrine of this Father is recognized as true, then the Definition should also be recognized as such, the more so as the early creeds of the Coptic saints also agree with it. For they teach us to confess Christ as perfect God and perfect Man and as One Person in two natures united without confusion and change of their properties" [*ibid.*, p. 308].

In the opinion of Father Porfiriy, the recognition of the justice and truth of the given deductions on the part of the Copts would have been sufficient for their dogmatic union with the Orthodox Church. However there were practical difficulties for this and Archimandrite Porfiriy spoke boldly of them and tried in his own way to remove the obstacles standing in the way of complete Church communion. "Your spiritual ancestors venerated, and you too venerate, Dioscorus, Severus and others hostile to the Council of Chalcedon, whom you venerate as saints and we anathematize," Archimandrite Porfiriy says. "But there is a way of eliminating this disagreement between us. Let us leave to the mercy of God to forgive those who sinned through ignorance, for human ignorance was forgiven on the Cross by the Saviour, and let us, on our part, no longer anathematize them and you, on your part, do not say prayers to them. Our common forgiveness of their sin of ignorance calls forth forgiveness of them in Heaven, because they did believe in the God-Man, only they stated their faith differently from the Universal Church" [*ibid.*, p. 309].

Here Father Porfiriy mentions the common liturgical heritage of both Churches, which he considered an extremely important argument in favour of establishing Eucharistic communion. "Your [Coptic] liturgies of Sts. Basil the Great, of Gregory of Nazianzus, and of Cyril of Alexandria in dogma, meaning, and order do not differ from our liturgies, the same too are the Apostolic ecphoneses in them: 'Let us lift up our hearts'; 'We give thanks to the Lord'; 'Holy, holy, holy, Lord of Sabaoth'; 'Take, eat; this is My Body'; 'Drink ye all of this; this is My Blood'; the invocation of the Holy Spirit upon the Gifts and their transubstantiation

into the Body and Blood through the inspiration of this Spirit," writes Archimandrite Porfiriy [*ibid.*].

In this way he formulated the dogmatic foundation for the attainment of communion between the Coptic and Russian Orthodox Churches.

Archimandrite Porfiriy foresaw canonical difficulties which would have inevitably arisen even if his proposals had been successfully implemented. The question here was first of all the early Alexandrian Church whose Primate had his seat in the same city as the Coptic Patriarch. In Archimandrite Porfiriy's opinion "the presence of the Coptic Patriarch in the same place as the Orthodox Patriarch of Alexandria, and their equal authority: one over the Orthodox and the other over the Copts and Abyssinians of one faith—these difficulties could be eliminated according to the canon of the Ecumenical Council of Ephesus which says that the Church under certain circumstances could act not strictly according to the law (*akribeia*) but tolerantly (*oikonomia*)" [*ibid.*, p. 314].

At last, on December 26, 1860, the first brief meeting between Archimandrite Porfiriy and the Coptic Patriarch Cyril took place. On the following day Father Porfiriy visited the residence of the Coptic Patriarch and attended Liturgy, during which two new bishops for the Coptic Church were consecrated. As a testimony of his good will towards Father Porfiriy the Head of the Coptic Church gave him a Gospel and an Apostle in Coptic with Arabic translations printed in London.

Soon conditions changed sharply due to the illness of the Coptic Patriarch. On January 15, 1861, Archimandrite Porfiriy writes in his diary: "The grave illness of the Coptic Patriarch Cyril has worsened. The doctors say... that he will soon die.... The sad news of his death has shaken me. It is hard to lose gold, diamonds or a rosary blessed with prayers, but incomparably harder is it to lose a friend, with whose help the Nile and the Neva could have been united" [*ibid.*, p. 339].

After the death of the Coptic Patriarch Cyril, the talks on the rapprochement of the Churches were not renewed. In his notes Father Porfiriy lamented over the obstacles placed before him by his own compatriots—dip-

lomats—in the Middle East. Archimandrite Porfiriy explains their restrained position by their lack of a clear understanding of the great significance of religious belief in the Middle East; its great influence on political affairs as well: "If one should ask any of our diplomats, whether chief or subordinate, in St. Petersburg, Constantinople, Beirut or Cairo, about these principles of faith and doctrines; about the political weight of Nestorians, Jacobites, Copts, Yazidis, Kurds, Ansaries, Druzes, he would most likely waste his questions" [*ibid.*, p. 349].

Returning to his unfinished talks with the Copts, Archimandrite Porfiriy mentions those on whom depended a great deal the course of its progress. "In Egypt I had to point out the error of our consul general [A. E. Lagovsky] who considered the Copts as followers of the heretic Eutyches when they zealously condemn this heresy and just when the Holy Synod, which is a few steps away from the Ministry of Foreign Affairs [in St. Petersburg], had recognized their closeness to Orthodoxy," writes Porfiriy and asks: "To what has this error led? The head of the Copts in Egypt with five million Christians in Abyssinia and Shoa, would have come to the bosom of the Russian Church, but he was repulsed from here in Cairo as an infectious, uninvestigated, unknown and incomprehensible ulcer" [*ibid.*, p. 350].

So closed this bright chapter in the history of the Russo-Coptic Church relations, and just as formerly topical are the words of Archimandrite Porfiriy "I was destined to renew contacts with the Copts, but not fated to reunite them with our Church. I trust, however, that this important work will be continued, through other enlightened and zealous religious figures" [*ibid.*, p. 347].

While in Jerusalem as Head of the Russian Orthodox Mission, Archimandrite Porfiriy gave a great deal of attention to the study of the history and liturgical heritage of the Ethiopian Church. On his instruction members of the mission, P. Soloviev and N. Krylov translated into Russian those articles by Western scholars that dealt with the Ethiopian Church [3, Vol. I, p. 486].

During his sojourn in the Middle East, Archimandrite Porfiriy visited several times the ancient Sinai Mon-

ery, where he noted the following: "In the Sinai Monastery I found icons of negro saints with tattooed faces. Evidently these Christians from Africa and the Pacific islands had come to worship here; Cosmas Indicopleustes saw them in the late 5th or early 6th century" [*ibid.*, p. 314].

At that time Father Porfiriy dreamt of establishing doctrinal unity between the Ethiopian Church and the Orthodox East. He expressed the opinion that precisely in the Sinai Monastery, dedicated to St. Catherine the Great Martyr, this lengthy and difficult task could be started: "It is not for nothing that [the Sinai Monastery] stands on the border between Africa and Asia. In time the light of Orthodoxy may flow from it to the Kingdom of Abyssinia where in the golden days the Name of Christ was made known. There is no place better than this cloister for establishing a school for preachers, who could revive Orthodoxy in Egypt, Abyssinia and further on, as well as for the admission and training of monks from these countries" [*ibid.*, p. 356].

Expressing this idea, Archimandrite Porfiriy bore in mind the fact that for several centuries the Sinai Monastery had had close contacts with Russia which donated regularly and very lavishly to this cloister. "We should pay attention to Abyssinia and begin to influence it through the Sinai Monastery. For in that country there is a point of departure for our actions to the glory of God and the benefit of Holy Orthodoxy" [*ibid.*, p. 384].

When he was in Sinai in 1850, Archimandrite Porfiriy met a Greek inhabitant of the monastery, Hieromonk Joseph, who told him that he would willingly go to Ethiopia to give spiritual guidance to Greeks residing in the country if only the Archbishop of Sinai gave him his blessing to do so. In this connection Archimandrite Porfiriy expressed the desire he secretly cherished: "I would gladly make a trip to Abyssinia with Father Joseph as a traveller and observer of the country, if it pleased my superiors and I was granted means to accomplish such a trip. Perhaps the Lord might help us to establish there an Orthodox community and put in the leaven which in the Gospel is likened to the spreading Kingdom of God or what

is the same, the Orthodox Church" [*ibid.*, p. 385].

Archimandrite Porfiriy, however, was unable to fulfil his dream because Archbishop Constantine of Sinai did not bless Hieromonk Joseph to go to Ethiopia, and Father Porfiriy was reluctant to undertake such a long and dangerous trip without a companion. But as formerly he was deeply interested in Ethiopia and sought practical ways of establishing doctrinal unity between the Ethiopian Church and Orthodoxy. In 1851, Archimandrite Porfiriy bought out of slavery an Ethiopian boy of eleven, Frumentius, "with the intention of baptizing and educating him and, God willing, to send him to Abyssinia as a priest" [4, Vol. IV, p. 123]. For over a year and a half, Archimandrite Porfiriy educated Frumentius in the spirit of Orthodoxy. After a year he was able to read and write in his native Axumite language. This was necessary in order "to make him an interpreter of this dialect and prepare him for priesthood to minister subsequently to Orthodox Abyssinians" [3, Vol. I, p. 686]. On April 9, 1853, Father Porfiriy converted Frumentius to the Orthodox Church by administering the Sacraments of Baptism and Chrismation. When Archimandrite Porfiriy was forced to leave the Holy Land because of the Crimean War, he took Frumentius with him to Russia.

In late 1860 and early 1861, commissioned by the Holy Synod, Archimandrite Porfiriy exerted effort to bring about the rapprochement between the Russian Orthodox and Coptic Churches. Because the Ethiopian Church at that time was canonically dependent on the Coptic Church, the activities of Archimandrite Porfiriy indirectly involved the Ethiopian Christians too. It was Father Porfiriy's idea to appoint an *apokrisiar* [Gk.—an advocate in ecclesiastical matters] who would undertake the preparations for the reunion of Copt Christians with the Orthodox Church. It should be mentioned that Father Porfiriy was not averse to himself being the *apokrisiar* noting that "they talked in St. Petersburg already in 1858 about appointing one [the *apokrisiar*] in Cairo, having me in mind" [4, Vol. VII, p. 313].

As for the Ethiopian Church, as Archimandrite Porfiriy imagined, the Cairo *apokrisiar*, with two Abyssinians well versed in Russian, after travelling to

Abyssinia could prepare the reunion of the Ethiopian Christians with Orthodoxy. The independence of the Ethiopian Church would have been guaranteed by the consecration of several bishops by the Coptic archbishop [*ibid.*]. Archimandrite Porfiriy proposed sending to Ethiopia as the *apokrisiar* from the Russian Orthodox Church, a member of the Russian Orthodox Mission, Yakimovich [*ibid.*, p. 316].

The direct result of Archimandrite Porfiriy's activities was the consolidation of ecclesiastical ties between Russia and Ethiopia. Thus, for instance, already in 1865 an Ethiopian, Abdul Masakh, was enrolled at the St. Petersburg Theological Academy [7, p. 231].

In regard to the Ethiopian Church, Archimandrite Porfiriy said the same as he did of the Coptic Church: "The Abyssinians are not heretics. On the contrary they condemn the heresies of Arius, Macedonius, Nestorius, and Eutyches and hold to the Faith of Sts. Athanasius and Cyril. In their divine services and rites one sees clear Orthodoxy as the clear skies are seen in the lakes of Abyssinia" [5, p. 317].

Of great interest is the article by Archimandrite Porfiriy on the Ethiopian Church entitled: "The Ecclesiastical and Political Condition of Abyssinia Since Ancient Times" published in *The Transactions of the Kiev Theological Academy* in 1866 (No. 3, pp. 305-344; No. 4, pp. 556-604; No. 5, pp. 3-32; No. 6, pp. 142-167). This was the first study of Ethiopia in the Russian language. Presenting his work for publication, Archimandrite Porfiriy wrote addressing the Rector of the Kiev Theological Academy, Archimandrite Filaret: "I want only one thing: to widen our knowledge of the Christian East in which Abyssinia holds a prominent place, and prepare our union with it, which sooner or later will take place" [3, Vol. II, p. 946].

Subsequently too Archimandrite Porfiriy published his studies of the Ethiopian Church in *The Transactions of the Kiev Theological Academy* [8, 9]. Of special interest are his notes entitled "Involvement of Russia in the Fate of Abyssinia" [TKTA, 1866, No. 8, pp. 415-440], in which an attempt was made to find ways of rapprochement of the Russian and Ethiopian Churches. Father Porfiriy drew attention to the fact that

even then the aspiration for autocephaly was dawning in the Ethiopian Church.

In the event of success in the development of relations with the Ethiopian Church, Archimandrite Porfiriy considered the basic aim to be the revival of dogmatic union between the Ethiopian and our Churches and through her with the entire Orthodox Catholic Church without changing the outer forms of divine services [*ibid.*, p. 422].

He develops further this important idea in his notes. It seemed to him extremely important that no differences in cultural, historical and national traditions should affect the rapprochement of the Churches. Archimandrite Porfiriy stressed that in regard to the Ethiopian Church and her children we "shall not oblige them to observe the ecclesiastical and monastic rules of Athos or Jerusalem which are not applicable to the whole world, we shall not substitute St. Romanos Melodus for St. Hiared of Abyssinia.... By privately influencing the Ethiopian Church we shall not be violating the rights of the Constantinople Patriarch and his Synod on whom Abyssinia has never depended, nor of the Archbishop of Alexandria of the Coptic Church from whom the Ethiopian Church wants to separate voluntarily as she had voluntarily submitted to him in the late 8th century" [*ibid.*, p. 423].

Stating his reasons, Archimandrite Porfiriy again offered his help as representative of the Russian Orthodox Church in Ethiopia, referring to the legality of such practice "which allows religious envoys of one Church to be sent to another as *apokrisiars* so long as they are not higher in rank than deacons or presbyters where they are appointed to live and work for a length of period anywhere" [*ibid.*, p. 431].

Archimandrite Porfiriy considered important not only the ecumenical prospects in regard to the Ethiopian Church, but the missionary plans regarding the inhabitants of Central Africa as yet unenlightened with the light of the Gospel. This is evident from his description of the future activities of the Russian *apokrisiar* in Ethiopia as the "representative of our Church and as the channel of her donations for the spread of the Gospel inside Africa" [*ibid.*, p. 439].

In conclusion let us note the fact that many of the ideas expressed by Archimandrite Porfiriy over a hundred years ago in regard to the re-establishment of Church unity, are still topical, and some have even anticipated the morrow of ecumenism, having gone ahead of its time. As a comparison we may adduce the opinion of Prof. I. E. Troitsky of the St. Petersburg Theological Academy who in the 1870s was also engaged in the study of Christian unity. In his research: "Exposition of the Faith of the Armenian Church as Described by Nerses the Armenian Catholicos at the Demand of the God-Loving King Manuel of Greece" (St. Petersburg, 1875), Prof. I. E. Troitsky speaks more cautiously about the rapprochement of Orthodoxy with the non-Chalcedonian Churches: "The Orthodox Church should abstain not only from any instructions and advice, but from the very raising of the question of reunion. This restraint in itself... would remove the principal obstacle, in our opinion, to reunion" [p. 338].

In August 1856, noting in one of his letters that it was the threshold of the millennium of the Russian State (862-1862), Archimandrite Porfiriy wrote: "Being aware of the importance of the times we are living in and remembering that the first millennium of the Russian State is coming to an end, I would like to hear the apocalypse, that is to say, the revelation of God's will for the second millennium." Trying to guess historical events, he correctly foretold the liberation of the Balkan nations from the Osman domination. And in so far as one of the basic obstacles in the way of rapprochement of Ancient Oriental and Orthodox Churches in Archimandrite Porfiriy's opinion was the unfavourable political situation in the Middle East the improvement of the situation seemed to him a pledge of the rapprochement between Orthodoxy and the Armenians, Syrian Jacobites, Copts and Abyssinians, with the preservation of their rites and hierarchy [3, Vol. I, p. 596].

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In the summer of 1973, at the ecume-

nical centre of the Orthodox Church of Greece—the Penteli Monastery near Athens, Greece, there was a session of the joint subcommittee for the preparation of the official meeting of the theological commissions on dialogue between the Local Orthodox and Ancient Oriental (non-Chalcedonian) Churches. This was the first session in line with the decision of the Inter-Orthodox Commission Dialogue with Ancient Oriental Churches in Addis Ababa in August 1971 on the one hand, and the Permanent Committee of Ancient Oriental (non-Chalcedonian) Churches in Lebanon in 1972, on the other.

The Russian Orthodox Church was represented on the joint subcommittee by members of the Inter-Orthodox Commission, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Prof. N. A. Zabolotsky of the Leningrad Theological Academy. It was testified at the time that "the success of the work of the subcommittee was due to a great extent to the previous attempts by both sides to establish doctrinal and liturgical unity, in which the Russian Orthodox Church had also taken part in the persons of her well-known hierarchs and theologians" [10]. One such prominent theologian of the Russian Church was Bishop Porfiriy Uspensky, who by his activities prepared and drew nearer the attainment of doctrinal unity of Christians.

And today when the Russian Orthodox Church is on the threshold of great jubilee—the millennium of the Baptism of Russ, one would like to express the hope that the ecumenical expectations of Bishop Porfiriy Uspensky, though in another form, the one with a firm theological foundation, and with the inevitable difficulties that arise during a dialogue taken into consideration, will in time be crowned with a steady advancement to the blessed goal: *That they all may be one* (Jn. 17. 21). It can be stated with full conviction that the works of the scholarly hierarch of the 19th century may prove to be very useful for modern ecumenical dialogue.

NOTES AND SOURCE MATERIALS

1. Archimandrite Agafangel. "Bishop Porfiriy Uspensky". *The Journal of the Moscow Patriarchate*, 1975, No. 5, pp. 78-80; No. 6, pp. 62-72.

2. Aleksandr Skarlatovich Sturdza (1791-1854)—a diplomat in the Russian service of the Romano-Moldavian origin.

3. *Materialy dlya biografii episkopa Porfiria Uspenskogo* (Materials for the Biography of Bishop Porfiry Uspensky). Vol. I, "Official Documents". St. Petersburg, 1910; Vol. II, "Correspondence", St. Petersburg, 1910.

4. *Dnevnik i aftobiograficheskie zapiski episkopa Porfiria Uspenskogo* (The Diary and Autobiographical Notes of Bishop Porfiry Uspensky). In seven volumes, St. Petersburg, 1894-1901; Vol. I, St. Petersburg, 1894; Vol. III, St. Petersburg, 1896; Vol. IV, St. Petersburg, 1896; Vol. V, St. Petersburg, 1899; Vol. VII, St. Petersburg, 1901.

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Panikhida Hymns in Russian Music



Two cycles of church hymns have a particular impact on the human soul: funeral hymns, parting with the deceased, and jubilant Paschal hymns, which herald the radiant joy of the resurrection from the dead. Panikhida and funeral service hymns deal with man, the end of his life, the transition to the other world, where the just judgment of God awaits him. Easter hymns herald the Resurrection of the God-Man, the start of the new, Eternal, life, and the Easter of non-decay. An indubitable connection exists between these cycles. And it is most vividly embodied in the hymns of Holy Saturday and Easter Matins.

Many musical themes of the order of the burial have been realized in the service of the burial of Christ the Saviour on Holy Saturday. The Hymns (Troparia) on the Lord's day of the year are sung at Matins on Holy Saturday. The hirmoi of Holy Saturday, however, are sung during the service of the burial of priests (aside from Canticle Three and Canticle Six of Maundy Thursday). The funeral hymn "O Holy God", to which the shroud is carried around the church, sounds both as the concluding hymn of the panikhida and of the funeral service. The connection between the melodies of the funeral service and the melodies of Holy Week is also evident in the prevalence of the sixth tone—the minor. And the sticheron of the sixth tone "Thy Resurrection, O Christ the Saviour...", with which the procession is being held, is the transition to Paschal joy, to the jubilant, triumphant hymns of Easter Matins. The Easter morning hymn "After that Thou hadst fallen asleep as Thou wert mortal" generalizes both verbally and musically the meaning of the counterpoising of death and

resurrection, expressing the idea that death is overcome by the Resurrection of Christ.

The indubitable link between these cycles is grounded in our belief in the universal resurrection: *If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive.... The last enemy that shall be destroyed is death* (1 Cor. 15. 19-22, 26).

Profound meaning is revealed in the commemoration of the dead before the start of Quadragesima. The funeral service of Meat-Fare Saturday directly precedes the Sunday Matins of the Sunday of Last Judgement. "The fourth sticheron on the Lauds at Matins on Meat-Fare Saturday is particularly expressive," notes Bishop Afanasiy (Sakharov) of Kovrov. "It begins with the Paschal ecphonesis: Christ is Risen! How noteworthy it is to hear this joyous ejaculation long before Easter for the first time precisely on the day of the commemoration of the dead! This is in a way the substantiation of our very prayer for the dead. At the same time it is a joyous announcement to those being commemorated with which the Holy Church makes haste—such is her love—to turn to the deceased earlier than to the living. 'Christ is risen... all the dead, take heart.'"¹

The inseparable inner connection between the commemoration of the dead and the belief in the universal resurrection from the dead becomes particularly patent during the panikhida, which is conducted on the Tuesday of the second week after Easter, called Radonitsa. The

aschal hymns, which assert victory over death the Resurrection of Christ, suffuse this service with joyful hope, removing all sorrow and grief over the deceased.

Let us turn, however, to the hymns of the panikhida and funeral service. Why is their impact so overwhelming for the soul, why is it capable of transforming it, of changing sorrow to gentle calm, alleviating the pain and sorrow of parting? "Making of our funeral dirge the song: Hallelujah," we hear at each panikhida the call of the Church, which thus explains the nature of the liturgy. This in effect means turning, transforming our lamentation over the passing of the near and dear ones, our uncontrollable sorrow and the unescapable longing of our soul into a jubilant, triumphant, glorious glorification of God—into the Hallelujah, the song which is sung by the Heavenly Host, into the conclusive word with which the Holy Spirit crowns the Father as the Father, and the Son as the Son, i. e., into the word of final joy, into a hymn of the highest elation....

"The inhuman, dense, untransformed darkness of despair becomes human when it is illumined, when it is transformed, when it changes into sursts of glorification of the Almighty. The impermeable veil clouding the heart becomes bright. Our sorrow is not abolished, it is not prohibited.... But something else is required: the sorrow at graveside, must be transformed into the greatest spiritual joy; the abuse of the creator which is about to escape one's lips, must be transformed into glorification of Him; the curse languishing in the depths of longing and despair—into a blessing, 'let it not be'—into 'let it be'—in short, graveside lamentation must be turned into a graveside hymn of 'Hallelujah'. The wounds of the soul must be healed.... 'Funeral Dirge' is turned into 'hallelujah' of glorification, the earthly into the heavenly."²

The healing power of hymns lies in the action of word and melody which blend in inseparable unity: the idea is contained in the word, and the word in the melody; the melody brings out the meaning of the word, the idea contained in it. Content and form in a hymn are indivisible. And, while perceiving the melody, we perceive the words which give birth to the melody.

What, then, do the words of funeral hymns tell us? In perceiving them we not only associate with the deceased and pray for him; he himself, his soul is present here, and it is from his person that the words of the psalms are sung: *Thy hands have made me and fashioned me: give me understanding that I may learn Thy commandments. Look Thou upon me and be merciful unto me as Thou usest to do*

unto those that love Thy Name. Furthermore in the sticheron of the parting with the dead, at the "Glory to..." (tone 6) we hear the appeal of the deceased to us: "As ye behold me lie before you all speechless and bereft of breath, weep for me, O friends and brethren, O kinsfolk and acquaintance... pray without ceasing unto Christ-God that I be not doomed according to my sins, unto a place of torment."

The funeral service is conducted along the lines of Matins, which may be traced to ancient times, when pannikhides, or All-Night Vigils, were commemoration of the deceased saints*, martyrs in particular.³ Its basis is comprised of Kathisma 18, troparia after the kathisma, the canon, strichera by St. John of Damascus, the Beatitudes, Apostle and Gospel lesson stichera to giving the last kiss unto the deceased (tone 2). A most important moment of the funeral service is the Gospel lesson on the coming resurrection of the dead. The canon is preceded by the Hypakol (tone 5). "Give rest with the just, O our Saviour unto Thy servant...", and Psalm 50, of repentance. Following the sixth Canticle of the canon the kontakion "With the saints give rest..." and the oikos "Thou Only art immortal"... are sung. Ektenes for the dead are intoned repeatedly as a refrain between all parts of the office, and also after the third, sixth and ninth canticles of the canon. After the parting with the deceased the troparia (tone 4) "With the souls of the righteous dead..." are sung. The order of the burial concludes with the singing of "Eternal Memory" and "O Holy God", thrice.

Everything is balanced and proportional in this harmonious service. The idea of Divine Providence for man, who is called from earthly existence to salvation, to Life Eternal, is revealed in the content and very structure of the funeral service.

The idea of bestowing peace runs through the entire service. However, the content of the panikhida and the funeral service is not confined to one, albeit prevalent, motif: "Give rest, O Lord, to the soul of Thy servant." The antinomial juxtaposition of earthly—heavenly, temporal—eternal, sinful—holy is revealed as the theme of the sinfulness of man, of the loss by him of the image of God and the return to the First Light, to God the Father, through penance and following the way of the cross of the Lord Jesus Christ (troparia after the kathisma). The third stasis of the kathisma concludes as a wail of repentance, the return of the prodigal son: *I have gone astray like a lost*

* The early Church called all Christians, as heirs to God's sanctity in faith and righteous life, saints.

sheep; seek Thy servant; for I do not forget Thy commandments.

Running through the stichera of St. John of Damascus is the theme of the transitoriness of human life and the inevitability of death which ovens out all—rich and poor, weak and strong, righteous and sinful. Each sticheron concludes with a prayer for the bestowal of heavenly rest and bliss upon the deceased.

"What earthly sweetness remaineth unmixed with grief? What glory standeth immutable on earth? All things are but shadows most feeble, but most deluding dreams: yet one moment only, and death shall supplant them all. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, give rest unto him (her) whom Thou hast chosen: forasmuch as Thou lovest mankind."

"All mortal things are vanity and exist not after death: Riches endure not, neither doth glory accompany on the way: for when death cometh, all these things vanish utterly. For which cause let us cry unto Christ the immortal: Give rest, in the abode of those who are glad, to the dead translated from among us."

"Where is earthly predilection? Where is the pomp of the ephemeral creatures of a day? Where are the gold and the silver? Where is the multitude of household servants and their clamour? All dust, all ashes, all shadows. But come, let us cry aloud unto the deathless King: O Lord, of Thine eternal good things vouchsafe Thou unto him (her) who hath been translated from among us, giving unto him (her) rest in Thy blessedness which waxeth not old."

"I called to mind the Prophet, how he cried: I am earth and ashes; and I looked again into the graves, and beheld the bones laid bare; and I said: Who then is the king or the warrior, the rich man or the needy, the upright or the sinner? Yet give rest with Thy saints unto Thy servant, O Lord."

However, the theme of mourning is also to be found in the same stichera—disfigured by death and decay, "our beauty fashioned after the image of God" is mourned.

"I weep and I wail when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb disfigured, dishonoured, bereft of form. O marvel! What is this mystery which doth befall us? Why have we been given over unto corruption, and why have we been wedded unto death? Of a truth, as it is written, by the command of God, Who giveth the departed rest."

Death is the mysterious, incomprehensible division of the soul from the body, the covering of the latter until the coming of Christ, the return to the earth—"for earth thou art and

unto the earth shalt thou return"—upto the raising from the dead.

Then follows the theme of the Last Judgment.

"Remember us, O Lord, when Thou comest into Thy Kingdom." And then, in the Epistle of the Apostle: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the triumph of God: and the dead in Christ shall rise first.* (1 Thess. 4. 16).

And in the Gospel according to St. John: *for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation* (Jn. 5. 28-29).

However, as the sorrow is great over the deceased, sorrow over the departing of the soul from the body, over the destruction of the bodily temple, which is manifest most forcefully in the stichera to giving the last kiss unto the deceased, the prayer for bestowing rest, and joining the righteous in Eternal Life is just as strong. This overriding idea of praying for the deceased is conveyed by the kontakion "With the saints give rest", which concludes the dismissal of the Order: "Do Thou Who rose again from the dead and hast dominion over both the quick and the dead, Christ, our very God... have mercy upon us and save us, forasmuch as He is Good and loveth mankind."

The theme of eternal memory concludes the cycle of hymns with "Eternal Memory" sung thrice, which affirms hope for the bestowal of salvation, "for both 'rest' and 'memory' granted by the Lord signifies the same thing—salvation for the one whose name is pronounced".⁴

The antinomies of life and death, eternity and temporary existence, the sanctity of the image of God in man and his profanation in the sinful and therefore mortal flesh attain in this cycle of hymns extreme ontological revelation. Running throughout the service is the idea of Divine Providence, of salvation, the acquisition of the lost sanctity. Here the essence of the religious perception of life and death is given in such impressive images, in such words and melodies emerging from the depths of the soul which, taking possession of the consciousness and senses, the mind and heart, shake the human being, who falls prostrate before the mystery which he is witnessing.

The rhythmic alternation of mourning and consolation, grief and hope, repentance and affirmation in faith, in man's salvation, has a salubrious effect on the soul of the one who is praying. The living offer a prayer on behalf

the deceased and, praying for him, communicate with his soul. That is why the sabrobious unction of the service for the dead provides healing for the souls of the bereaved relatives, and, through their prayer for the deceased, eternal rest is granted unto his soul. Religious creativity is affirmation in the Word of God, the revelation of the human soul in the cognition of God and the action of the Word of God within us. We believe in the holiness, the genuineness and the intransience of the Word of God. We put our faith into such words, the meaning of which affirms us in God. The holy hymnists reveal to us cognition to God in the word. And the entire service is our ascent to God through calling His Holy name, and the descent of God to us in the Sacraments, in the blissful action of the word and the Name of God. The holy hymnists shroud their spiritual experience of cognition of God in word-symbols, which become a manifestation of the secret essence of things. For this reason theological content and poetic form of hymns are indivisible. The theology of church hymns is their true essence, and their form is the concrete expression in which theology is revealed.

In the order of the service for the dead, the stichera are the works by St. John of Damascus, the great hymnist of the 8th century, the compiler of the *Octoechos*, the creator of church octophony, the Easter Service, and the canons for the Nativity of Christ, Epiphany, the Ascension, Pentecost, the Dormition, and the author of the hymn to the Birth-Giver of God "In Thee rejoiceth, O Thou Who art full of Grace" and many other hymns. The mere enumeration of these works characterizes St. John of Damascus as a most profound theologian and also as an eloquent artist of the word, for his theology takes the form of poetic images. However, it is not the rhetorical form in which this church poetry is vested that preserves its vitality, even though the hymnography of St. John of Damascus is inseparable from them. His words are convincing in their genuineness, having embodied living human feeling and the depth of knowledge of the Divine mysteries. These hymns exhibit an innermost perception of death by the saint, who has, with his inner glance, embraced the beauty of Divine creation, human life, and human history, and calls upon Christ praying for eternal rest for the deceased.

Let us now examine the ordinary melodies of the panikhida to get an insight into their specifics and ascertain their link with the verbal content of the hymns. Their tone base—tones 6 and 8, especially the sixth—is inseparable from conveying states and images of

sorrow. Two feelings are given vent to in the panikhida melodies—sorrow and illumination. First, let us note, however, that in the melodies there is no weakness of the soul, no deliberate drama or false pathos. The strongest elements are expressed objectively and calmly, the melodies are complex, and the words of the hymns fit into a simple form, moulded, so to speak, specially for them. The extreme simplicity, conciseness and generalized nature of these melodies are obvious. The interaction of word and melody attains extreme generalization of a symbol.

Let us recall the burial hymn "O Holy God". The hymn's melody is structured as a wave-like and balanced alternation of rises and falls. The same melody, varied in the third leading, underlies the hymn "Eternal Memory". Similar melodic features are also to be found in the melody of the hirmos "Forasmuch I behold the sea of life...". These melodies indubitably have a common tone base. The earliest melody is to this day preserved in the hymn "With the saints give rest...". The melodic core of the chant is the intonation of the funereal singing. What leaps to the eye is the similarity between the wave-like rises and falls and the intonational structure of the simpler chants—"O Holy God", "Eternal Memory". The commonality of the patterns of melodic movement is justified by the profound conceptional connection between the main hymns and the symbolism of church singing. The waves of eternity strike the earthly bank and return to their source. The rhythm of cosmic life, of heavenly energies forcefully enters the sphere of liturgical acts.

The 16th- and 17th-century manuscripts mention the funeral hymn "O Holy God", the so-called Opekalov hymn, by a 16th-century chorister from Novgorod named Opekalov.⁵ This is an outstanding monument of early Russian choral singing created by the master on the basis of intonations of the so-called demestvenny* chant. The one-part dirge, which stands out for its extraordinary melodiousness, is close to the intonations of mourning. The streamlined form and the thematic unity correspond to the verbal structure of the hymn: broadly developed melody featuring support sounds is sung thrice, and its final section, at the words, "...have mercy on us", generalizes the initial melodies and the sorrowful intonations. Expressive means such as the predominance of the minor key, the low register in the area of the simple and mournful harmonies (part of the church scale), and the alternation of the intonations of mourning and the wide melodic development

* A 16th-century chant used in festal liturgy.

impart an austere and sorrowful nature to the hymn.

The piece by Opekalov exhibits not only general principles of the early Russian chant (diatonic, predominance of modulation, and variation of melodic development), but also the artistic peculiarities of the author—the creation of an integral melody which generalizes both the typical intonations of the chant and the individual ones, which express sorrow and illumined hope, sorrowful mourning and prayerful aspiration.

Similar characteristics of the author's artistic individuality were even more boldly manifest in another fine piece by Opekalov—the sticheron "Come, let us bless Joseph ever-memorable..." which stands out for its breadth of thematic development. The link between these hymns (the former is for the service for the dead, and the latter—for the kissing of the shroud) lies not only in the stylistic commonality and artistic expressiveness of the thematically related dirges. They are united by a profound link in the presentation of images of sorrow and hope of resurrection. N. D. Uspensky, the first student of Opekalov's works and Professor Emeritus of the Leningrad Theological Academy, claims: "Without denying the merits of the chanters of previous times, it can be said that none of the earlier hymns of Holy Week reaches such dramatic force of expression as Opekalov's funeral hymn 'O Holy God' and the sticheron for the kissing of the shroud."⁶

The beginnings of Orthodox dirges like that of the Catholic dirge "Dies irae"*, may be traced to the earliest stages of national culture and life. Their intonational similarity with folk mourning and lamentations over the deceased is indubitable. The intonation of mourning is the source of diverse offshoots of funeral singing. However, whereas popular lamentations and mourning are improvised and contain intonational connotations transcending the limits of diatonics, church dirges are strictly diatonic and unite the lengthy intonationally stable, integral melodies which form the chant.

Let us note the astonishing diversity of melodies which emerge on the early basis of the Znamenny Chant. Such are the tone variants of the Kiev chant and the chant of the Kiev-Pechery Lavra ("Give rest with the just, O our Saviour..."), of the Solovetsky Monastery and other local chants. Aside from the sixth and eighth tones, there can be found in the order of the burial brighter melodies of the third, fourth and fifth tones which differ somewhat from the ordinary melodies such as the troparia

"With the souls of the righteous dead..." (tone 4), the troparia after Kathisma 17 "Blessed art thou, O Lord" (tone 5), and the highly unique dirge "Give rest with the just, O our Saviour..." The refrains for the kathisma (tones 6, 5 and 3) are singular as well. They also exhibit the features of dirges, which set them apart from the main melody of the ordinary tone.

The melodies of the Orthodox panikhida and burial, which are related in their essence, have come down over the centuries and have absorbed the profundity of sorrow, the lofty inspiration of prayer, and trepidation before the mystery of death, cannot but astound the sensitive heart; they cannot but alleviate inescapable sorrow and console a suffering soul.

The whole of the Orthodox panikhida is church singing evoking a bright feeling. Such is the power of its hymns, absorbed by the people and known to every believer.

F. I. Shaliapin says the following about the profound influence of the panikhida hymns: "Church singing is inextricably and inseparably bound with the simple song of the steppes, which, like a bell, also rends the gloom of life, but I, personally, even though I am not a religious person in the usual sense, always feel, when coming to church and hearing 'Christ is risen from the dead...', as if I have been elevated. I mean, for a short time I do not feel the earth, I am as if standing in the air..."

The Russian panikhida with its lofty, inspired sorrow is the only one of its kind in the world!

"Blessed art Thou, O Lord..."

And the astounding "With the souls of the righteous dead..."

And the "Eternal Memory"!

Mankind has wept out and suffered over the "Funeral dirge" for twenty centuries. This is our "funeral dirge", but did not mankind weep and suffered over the "funeral dirge" that prepared ours, for another tens of thousands of years?... What quaint stalactites could be imagined on the planetary scope, as they say today, if all the tears of sorrow and the tears of joy that were shed in church were to be gathered! Human words fail to express how these two polarities, joy and sorrow, are mysteriously united in Russian church singing, and where the line between them is, and how one imperceptibly shifts into the other."⁷

The early ordinary church melodies, above all the Znamenny Chant, are of intransient importance as the foundation of musical creativity both in the works created for the Church and in extra-church musical art, when the creative idea and imagery search for manifestation in artistic forms and means found and conso-

* Lat. — "Day of Wrath". Part of the text of the requiem in the Western Church.

dated by age-old tradition in liturgy, in church singing.

Arrangements of ordinary melodies are connected first and foremost with the quadriphonic exposition for the choir. Widespread harmonizations of panikhida dirges from D. S. Bortnyansky (1751-1825) to A. D. Kastalsky (1856-1926) are based on the traditional harmonic style.

Although the rhythm and voice structure frequently vary in different arrangements, the melodic base usually remains unchanged. These specifics are also preserved by the harmonization of ordinary hymns of the panikhida of

S. V. Smolensky, which is done in the harmonic style.⁸ One encounters variations of one chant and harmonization techniques conditioned by the chant, which are close to the supporting voice scale, such as in the hymn "Give rest to the just, O our Saviour" of the chant of the Kiev-Pechery Lavra (harmonization of G. F. Lvovsky, S. V. Smolensky, and A. D. Kastalsky).

A major event in late 19th-early 20th century Russian church music was the turn to early Russian chants preserved in the liturgical manuscripts and sheet music publications (beginning in 1772) of the Ordinary, Octoechos, Hirmologion, Feasts and Triodion. Their genuine revival was promoted by D. S. Bortnyansky and Archpriest P. I. Turchaninov, P. I. Chaikovsky and N. A. Rimsky-Korsakov, G. F. Lvovsky and A. A. Arkhangelsky, S. V. Grechaninov, P. G. Chesnokov and A. V. Nikolsky.

Contrary to the harmonic style established in the every-day practice of the court choir, a creative search was conducted for a new style of Russian church music—supporting-voice chant. The traditional harmonic turns based on the simplest functional relations common to the Protestant chorale were being elbowed out by the harmonization style based on the peculiar trait of Russian church chants.

The beauty of the early chants is revealed gradually. Returning to the Znamenny Chant in its original, unison interpretation, which the Old Believers preserve to this day, is perhaps the most difficult, but not the only way. The revival of the early chants in Russian church singing was not divorced from the tradition of polyphony, but the culture of polyphony itself changed, being enriched by the penetration of the folk supporting-voice style.

Two creative approaches to the early chants were ascertained in the music of the late 19th-early 20th century Russian composers. The first preserves the traditional, austere and simple style, enriching it melodiously. The second is distinguished for a considerably greater compositional freedom, predominance of the supporting-voice mode over the functional-har-

monious and leans towards a free creative arrangement of the chant.

Both creative methods were manifested in the harmonization of the early panikhida chants. The Russian composers of religious music S. V. Smolensky (1848-1909), A. D. Kastalsky (1856-1926), P. G. Chesnokov (1877-1944), and D. M. Yaichkov (1881-1953) created cycles of panikhida hymns using their creative principles of arranging church melodies in them.

The experience of S. V. Smolensky and D. M. Yaichkov in harmonizing the early panikhida chants is interesting.⁹ The beauty of the Znamenny Chant in "The Panikhida" for male voices by S. V. Smolensky (1904) is perceived within the framework of a unique and austere harmonization alien to methods of deliberate stylization, but just as far from the petrified style of the Ordinary of Bachmetyev.

In "The Panikhida" for mixed choir by D. M. Yaichkov (experience of harmonization of early chants, 1900; second edition—1951), the harmonization of the Znamenny, Kiev and Greek chants, which were borrowed from the Notated Ordinary and the Cycle of Church Hymns of the Kiev-Pechery Lavra, stand out for their reserved unity of style. Its merit lies in its careful attitude to the melody, which is never changed. Unity of word and melody is the main thing for the composer. Whereas in the first edition of the troparia "O Thou Who with the wisdom Profound", the Hymn to the Birth-Giver of God "Thee have we a Wall and a Refuge...", and the Oikos "Thou only art Immortal..." were to be read and only the endings of the troparia are adduced in the choral exposition, in the 1951 edition the troparia are fully harmonized. The harmonization of D. M. Yaichkov is simple, accessible and convenient for singing. The diversity of choral interpretation is attained through the periodical use of various groups of the choir ("With the saints give rest..."—male choir, the "Hallelujah" is arranged in the interpretation of the female choir).

The striving for tonal and musical and aesthetic unity was manifest in recording in note form the intonations of clergymen (a second choir, so to speak).

In a letter to D. M. Yaichkov, P. P. Mironovskitsky, editor of the journal *Public Education*, wrote: "Your 'Panikhida' is a fine piece. In it everything that had long been known became new in a way. And everything is so simple and so profound."

This unity of deep feeling and simplicity, and of ecclesiasticity of expression is also noted in a review of *The Russian Musical Gazette*: "The nature of the music of the hymn

'Eternal Memory' is peacefully solemn, as is the music to the words of the Oikos 'Funeral Dirge'. In terms of the meaning of the text of these hymns, they have no place for such harmonization which the Orthodox Church does not recognize as being appropriate in liturgy." Whereas the harmonizations of S. V. Smolensky, D. M. Yaichkov and A. D. Kastalsky (in the Ordinary of the Synodal choir) preserve unchanged the melodic basis of the church chant, different only in language and techniques of choral exposition, the author's arrangements of the dirges of P. G. Chesnokov and A. D. Kastalsky are independent artistic pieces which partially differ from the established structure of singing the panikhida and the traditions of church singing.

In "The Panikhida" for male choir by P. G. Chesnokov the departure from the tone base (in the hirmoi of the canon), the gloomy harmonic colour and certain methods of free thematic development and choral arrangement (soloist and choir) lead to a loss of the traditional church style. Preserving melodiousness, the music of the hymn acquires concert features ("Give rest, O Lord..." with soloist, in the hymn "Eternal Memory"—intonational coalescence with Mozart's *Lacrymosa* *).

The music of P. G. Chesnokov does not exhibit the illumined visage of the Orthodox panikhida. Its images are sorrowfully tragic. It does not console with hope of Eternal Life, remaining "soulful" while ordinary dirges of the church panikhida are genuinely spiritual.

A. D. Kastalsky's piece "Eternal Memory to the Heroes"—selected hymns from the panikhida—is a rearrangement of the choral score of his oratorio "Fraternal Remembrance" (1915). Remarkable for the expertise of choral and supporting-voice style, it is geared both for concert performance and for singing at liturgy (the author stipulated abridgements and deleted solo parts). The principles of thematic development in the piece largely render it appropriate for the concert performance. The melodic connection with church chants is preserved in all the hymns: the dirge "With the saints give rest..." is developed not only in the kontakion but also in the hymn "I shall offer a prayer..."; there are parts where the Serbian chant "Eternal Memory" and other dirges are used. He views the text of the hymns itself as material for the development of musical theme.

The principles of folk supporting-voice arrangement widely used by A. D. Kastalsky fill the choral texture with dynamic polyphony. Kastalsky utilizes the method of combining the

soloist and choir, imparting a declamational nature to the soloist's melody. The enrichment of the choral palette with wordless singing (e. g., the tenor part of "With the saints give rest..."—seven measures prior to the entry of the basses), the repetition of the words "Thou art the God Who descended into hell...", and the attitude to the liturgical text as being subordinate to music, impart a patent concert quality to Kastalsky's score.

Kastalsky's music in the hymns "With the saints give rest..." and the "Funeral Dirge" (words of the oikos) is distinguished by a bright colour, but a sophisticated harmonization and voice arrangement, the lullaby nature of the refrain "Hallelujah," where the main melody is dispersed in the choral polyphony, and the lulling melody and supporting-voice background of the hymn "Give rest, with the just, O our Saviour..." bring out the unique asceticism of Kastalsky's music—predilection for subtle interplay of sound hues, which can hardly correspond to the liturgical, prayerful designation of hymns. Kastalsky's piece is rather a musical poem to liturgical texts, one saturated with the typical intonations of the chant but transformed lyrically and meditatively. It is in this sense that Kastalsky's piece is better suited to the concert stage than to the church. For the church quality of a hymn signifies complete merging with the liturgical action, above all with its verbal and prayerful content.

Kastalsky departed even farther from the liturgical designation of panikhida dirges in his oratorio for soloists, choir and orchestra dedicated to the memory of the fighting men who fell in World War I. Its specificity is the use of genuine Russian, Serbian, Romanian, Greek, American, Orthodox and Catholic church and folk cult melodies. The structure of the oratorio "Fraternal Remembrance" is based on a requiem, but with the inclusion of separate parts written to Russian texts. For example, together with the traditional parts of the requiem—*Requiem aeterna*, *Kyrie*, *Rex tremendus*, *Lacrymosa*, *Domine Yesu*, *Sanctus Benedictus*—two parts are introduced, to the words by A. K. Tolstoy—excerpts from the poem "John of Damascus": the choir "Amidst a Pile of Decaying Bones" and the aria for bass "Whom Joy in This Life", which are versifications of the stichera of St. John of Damascus from the Order of the funeral service. A. D. Kastalsky arranged the music of Part V for a capella choir in the panikhida "Eternal Memory to the Heroes" to the words of the troparion "Thou art the God Who descended into hell and loosed the bonds of the captives...". The composer boldly juxtaposes the melodies of different peoples and developing them, brings the

* Lat. — tearful; here: a part of the text of the requiem.

ser together. Thus, Russian church melodies are arranged predominantly in the folk support-voice style but, juxtaposed with the Catholic, they are developed imitatively (in No. 11 *Sanctus* the words *Hosanna* a fugato is introduced—polyphonic episode based on an alternative presentation of the theme in different choral voices, and in No. 17 *Requiem aeterna* the dirge "With the saints give rest" to the words "The souls of the Deceased Warriors" sounds imitatively, in the counterpoising of the groups of the choir).

The extent to which A. D. Kastalsky in his oratorio is far from the style of church music is evidenced at least by the concept of one of the parts, where at the conclusion the dirge "With the saints give rest" sounds against the background of Frederic Chopin's funeral march. And the programme with which he prefaced the oratorio, for that matter, predetermined the illustrative nature of the orchestral accompaniment.

The funeral dirges which Kastalsky injects into the oratorio were perceived by him as symbols of religious significance united by the signification of the funeral ceremony. Of the Catholic dirges he most frequently uses the medieval sequence "Dies irae", which has become a symbol of death in classical music (Berlioz, Liszt, Rakhmaninov).

In Kastalsky's piece the melody is usually separated from the liturgical text connected with it and the words are provided in accordance with the literary libretto of the oratorio.

The basic principle of the church chant—the inseparability of word and melody—is thus violated. The arbitrariness of the unification of melody and text (which Kastalsky rejected in the edition of music of a *capella* choir, having returned to Orthodox melodies their initial verbal meaning) attests to the illustrative use of church melodies in the oratorio.

As a piece of the oratorio genre, "Fraternal Remembrance" stands apart for its dramatic expressiveness, because the richness of music symbolism, in spite of all its suite and mosaic pattern of themes, creates substantial potential for emotional influence. As for Kastalsky's choral expertise, it acquires features of monumental symphonic quality in the oratorio.

* * *

The transformation of panikhida dirges in musical compositions cannot be viewed outside the context of the overall ideological and artistic concept of such pieces. The polysemantic and generalised nature of the main panikhida melodies, particularly the hymn "With the saints give rest...", become a means of symbolic expressiveness, acquiring a specific figurative meaning in the piece of a particular artist.

The theme of "With the saints give rest..." is the key image of the cantata "John of Damascus" by S. I. Tanev and a vital component of dramaturgy in the first part of P. I. Chaikovsky's Sixth Symphony. The themes of other panikhida hymns are reflected in the operas "Boris Godunov" by M. P. Musorgsky and Chaikovsky's "Queen of Spades".

NOTES

¹ Bishop Afanasiy Sakharov. *O pominovenii popshikh po Ustavu Pravoslavnoi Tserkvi* (On the Commemoration of the Dead According to the Rule of the Orthodox Church). Manuscript. Moscow, MTA, 1955.

² Father Pavel Florensky. "From the Theological Heritage. Sacraments and Rites". *Theological Studies*, No. 17, pp. 136-137, Moscow, 1977.

³ *Ibid.*, p. 233.

⁴ Father Pavel Florensky. *Stolp i utverzhenie Istiny* (The Pillar and the Ground of Truth). Moscow, 1914, p. 194.

⁵ Prof. N. D. Uspensky. *Obraztsy drevnerusskogo pevcheskogo iskusstva* (Models of Early Russian Choral Art). Leningrad, 1968, pp. 124-125.

⁶ Prof. N. D. Uspensky. *Drevnerusskoe pevcheskoe iskusstvo* (Early Russian Choral Art). Moscow, 1971, pp. 182-183.

⁷ F. I. Shaliapin. *Literaturnoe nasledstvo* (Li-

terary Legacy). Moscow, 1959, Vol. I, pp. 220-221.

⁸ S. V. Smolensky. *Glavneishie pesnopenia Bozhestvennoi liturgii, molebnogo penia, panikhidy i vsenoshchnogo bdenia, pereplozhennye dlya muzhshkikh golosov* (The Most Important Hymns of Divine Liturgy, Moleben Singing, the Panikhida and All-Night Vigil Arranged for Male Voices). St. Petersburg, 1893.

⁹ Selected panikhida hymns of early chants in the harmonization of S. V. Smolensky and D. M. Yaichkov were performed during the celebrations of the 600th anniversary of the victory at the Kulikovo Plain by the joint choir of the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary under the direction of Archimandrite Matfei, and were recorded on disc (1980-1981).

S. TRUBACHYOV

(To be continued)



Sacrament of Penance The Order of Confession



After the "Our Father" and the ecphronesis "For Thine is the Kingdom...", the priest chants "Lord, have mercy upon us" (12 times), "Glory to the Father, and to the Son, and to the Holy Spirit: both now, and for ever and world without end. Amen", and then he calls upon the penitents: "O come, let us worship our King and God. O come, let us worship and fall down before Christ, our King and God. O come, let us worship and fall down before Christ Himself our King and God."

The triple adoration of Christ the Saviour rouses the man's body to participation in the soul's labour of repentance in order to erase his sins from the Book of Life. "When sin enters the soul it begins to dominate the mind of the man," says St. Ephraem Syrus, "and subjugates the soul with the help of the habits of the flesh. Sin utilizes the body as its manager. Through it sin gives the soul work to do and demands its fulfilment and an account, thereby chaining the soul and making it act foolishly."

By calling upon the penitents to worship God, the priest urges them to make an act of reasonable repentance. Once the Prophet Nathan came to David and helped him to understand that he had sinned by darkening his soul through permitting the body to sink into filth. The contrition that filled the soul of David acted so strongly upon his heart, which was accustomed to repentance, that he himself confessed the sin and God forgave him (2 Sam. 12, 13).

The example of the Prophet David's repentant confession is set before the penitents when Psalm 51 is read.

Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy Sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. Behold, I was shapen in iniquity; and in sin did my mother

conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness: with burnt offering and whole burnt offering then shall they offer bullocks upon Thine altar.

Psalm 51 has been considered a Penitential Psalm since the earliest days in the Church. It has always been recommended as a home prayer of repentance. In this lofty and sacred hymn David wept over his sinful fall. In meekness and contrition of the heart he entreats the Lord to have mercy upon him, to cleanse and wash him. That is why the Church places also at the head of the penitential prayers in order to kindle in the heart of the penitent feeling of sincere repentance according to the lofty example of David's repentance.²

The feeling of repentance emerges in a man from the depths of his spirit and involves in the process of penitence all the powers of his soul: mind, feeling and will.

When the mind of man manifests itself in the ability to analyze, to investigate a thing according to the laws of logic, it is called intellect. Intellect proper is *neither cold nor hot* (Rev. 3.15), but subjected to man's egoism

comes hot, conceited and arrogant. In that it promotes man's harmful and immoral actions and hinders extremely his repentance. He never understands through intellect what joy or grief, beauty or ugliness. These feelings must be experienced by the heart and appraised correctly by conscience, moral feeling and reason.

The Lord always calls men who have sinned to heavenly illumination.

Where art thou? heard Adam, the first man, the voice of God back in Paradise (Gen. 3. 9). God also says to Cain: *Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him* (Gen. 4. 6-7).

Mental action centres in the reason which finds manifestation in the ability to make abstract judgement, to sum up and assess the ability to perceive through intuition and contemplate. In the act of penitence it is very important that the reason of the penitent conforms to the demands of the moral feeling, conscience, duty, and the reasonable spiritual demands of life. "Only the mind, which attained spiritual reason," says St. John Climacus, "is able to be invested with spiritual feeling... When this happens the external feelings will stop producing the soul in any way."³

The Penitential Psalm of the Prophet David read at Confession helps to awaken spiritual feeling in the penitent. According to the author of the Book of Genesis: *all flesh had corrupted his way upon the earth* (Gen. 6. 12). Once King Ahab committed a grave crime but, seeing the Prophet Elijah coming to him, heard him out meekly and said, according to St. John Chrysostom: "You caught me guilty because I have sinned," and he rent his clothes,... *repented... and went softly* (1 Kg. 21. 27). So too the penitent acknowledges his fall into sin in the hope of the Lord's forgiveness.

Sinful thoughts incline the mind to wander everywhere (Eccles. 6. 9) and be landed in foolishness (Prov. 18. 7). Whereas the soul is called to praise God (Ps. 119. 175), to bless Him (Ps. 103. 2), and to remember the wonderful revelations of God (Ps. 139. 14). At Confession the soul awakes to a state which helps man to understand the sayings in Scripture and the Divine Wisdom (2 Esd. 8. 4), and to reflect upon the laws of the Almighty (Sirach 39. 3-6). Like the men of ancient times, the soul begins to thirst for knowledge of the good works of the Divine Law (Is. 29. 24; Jos. 23. 14; Prov. 1. 23).

Remembering at Confession "the fall of the angels in ancient times and how they repented,

and what heights and honour they attained afterwards, a penitent gains great boldness in his repentance," says St. Isaac Syrus.⁵

The "boldness" of penitence is connected with the action of the will of the one confessing his sins. One thinking of sin does not receive into his soul *the love of the truth* (2 Thess. 2. 10-11). The speech and thoughts of one attached to sin are filled with prejudice, at times they are malicious and cruel. Such a one is often haughty. With such thoughts he revives and rouses the will provoking desires and prompting decisions. At Confession the will submitting to the Divine Law and its own reason, begins to drive away resolutely all that is displeasing to God (Ps. 101. 5, 7), and makes an effort to concentrate on the prayer to God. It is to his will that the penitent is obliged for his measured speech at Confession, and in life—for the firm conviction and steadfast overcoming of infirmities within himself, foolish desires, frivolous acts, and disobedience to the Christian Truth.

The will of man, strengthened by the grace of the Sacrament, directs the attention of the penitent's mind to seeking the Truth; revives distinctly the memory of the past and, guided by the consciousness of the aim, chooses what is necessary for improvement from rich store of knowledge.

A sign of a strong will is the valuable gift of controlling one's thoughts. To feel this power is unquestionably "God's gift entering our mind".⁶

The Old Testament humanity always felt this and being aware of it languished in estrangement from God, and desired and sought means of expiation. All these feelings and hopes were put into sacrifices, which seemed to be a need of human nature itself, aspiring to its Creator and at the same time conscious of the sin committed and of responsibility for it. Moreover, the sacrificial animal slain in the Old Testament for man's sin became the prototype of *the Lamb slain from the foundation of the world* (Rev. 13. 8).

The first sacrifices were offered by Cain and Abel. After the Deluge, Noah sacrificed to God. Subsequently sacrifices were made by chosen men known for their righteousness—heads of tribes, Old Testament patriarchs, who were called upon to be judges and reconcilers of people.

The aspiration of man for God and the feeling of guilt before Him for the sin committed, made the men of the Old Testament have a mediator between themselves and God. In those days God Himself chose His servants, at first the firstborn of all the tribes (Exod. 13. 2; 22. 29) and later the tribe of Levites (Num. 4.

2-3). A specially chosen one of God became Moses. Through him on Mount Sinai, the Lord concluded the Covenant with the people of Israel, having revealed His will in the Ten Commandments. On Sinai were determined the norms of moral life, established were the days of penance, the sacrifices to be made for the sins of all the people, for individual families, and for each person. Appointed also were the place of sacrifice—the Tabernacle, later the Temple at Jerusalem—and the persons to serve in it.

The Law ordered the confession of sins of the entire people (Lev. 16. 5-34) and the personal sins of each: *When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof* (Num. 5. 6-7). For a graver sin sacrifice was ordered: *When he shall be guilty in one... he shall confess that he hath sinned... and he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin* (Lev. 5. 5-6).

Sacrifices of propitiation were offered to God by all the generations of the Old Testament humanity. They were the prototype of the Sacrifice on Golgotha (Heb. 9. 13) and expressed

the consciousness of man's guilt for the sin committed and the feeling of penitence.

When St. John the Baptist started to preach repentance he began his call with the words of the Prophet Isaiah: *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight* (Mt. 3. 3; Is. 40. 3). The ancient prophets considered that the aim of admonishing men was the regeneration of the soul for spiritual life, for salvation; they believed that Christ would come to free souls from the power of sin; for which one must repent, that is to say, become free from self-deception and bondage to sin. Subdue the heart, cleanse the soul with sincere repentance to be able to *bring forth... fruits worthy of repentance* (Lk. 3. 8). To repent means to transform, to improve in such a way that the soul and heart will become free from delusion, passion and bondage to sin.

Prepare ye the way of the Lord, sounds the call to the penitents at the reading of Psalm 51 by the priest at Confession; *make his paths straight* (Mt. 3. 3). Study carefully the Divine Law in order to understand it not according to considerations distorted by sin, but according to the spirit, the inner spiritual meaning. May man's will be revived by it to do penance.

As a symbol of the ancient sacrifice for sin the penitent offers at Confession an unlit candle which he lays on the lectern.

NOTES

1. St. Ephraem Syrus. *Works*. Moscow, 1848, part 1, p. 240.
2. Prof. Ya. Burlitsky. *O Tainstvie Pokayania* (The Sacrament of Penance). Moscow, 1848, p. 222.
3. St. John Climacus. *The Ladder*. Moscow, 1892, p. 182.
4. St. John Chrysostom. *Works*. Vol. III, p. 497.
5. St. Isaac Syrus. *Works*. Sergiev Posad. 1911, p. 10.
6. *Ibid.*, p. 228.

Archpriest ALEKSANDR KULIKOV,
Archpriest GENNADIY NEFYODOV

ERRATUM

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Signatures to the "Letter from the CPC Leadership to His Holiness Patriarch Pimen" should be read:

Bishop Dr. CAROLY TOTH,
President

Metropolitan FILARET
of Kiev and Galich,
Chairman of the Continuation Committee

The Rev. Dr. LUBOMIR MIREJOVSKY,
General Secretary

The Lord's Prayer by N. A. Rimsky-Korsakov

Медленно

pp

С. А.

От - че наш, и - же е - си на не - бе - сех

Т. Б.

Скорее

да свя - тит - ся и - мя Тво - е, да при - и - дет царст - ви - е Тво - е,

да будет воля Твоя яко на небе - си и на зем - ли,

Хлеб наш на - сущ - ный даждь нам днесь,

и ос - та - ви нам долги на - ша,

я_ко же и мы оставляем должником на - шим

и не введи нас во ис_ку - ше - ни - е,

но из - ба - ви нас от лу - ка - ва - го .

Замедляя

In his works Rimsky-Korsakov mapped out new ways of choral arrangement of ancient chants. His polyphonic interpretations resemble at times Russian folk singing with its supporting voice technique, the inexhaustible potential of which was also used for the treatment of ancient chants, following Rimsky-Korsakov's example, by A. D. Kastalsky, P. G. Chesnokov and especially S. V. Rakhmaninov ("All-Night Vigil", 1915).

In his transpositions of the so-called "common" chants (such as the Kievan and, in part, Znamenny chants) Rimsky-Korsakov reveals the melody with utmost clarity. In the beginning the melody is nearly always given in only one voice, as an introduction solo ("Let All Mortal Flesh Keep Silence", "Behold, the Bridegroom Comes", "I See Thy Bridal Chamber").

Imitation (repetition of the melody by another voice) is incorporated in the supporting voice pattern. The classical clarity of the arrangement of voices, the strict observance of the style combine to make up for the ease and simplicity of comprehension of his music for the Church and are the hallmark of his compositions. But the main sign of their truly Church nature consists in a moving conveyance of the message of the prayers sung to this music, the conveyance of the prayerful mood of each hymn. In his music for the Lord's Prayer the composer left practically unchanged the commonly accept-

ed tune. His arrangement for the choir retains the spirit of this all-Church prayer.

The composition is written in the form of a freely extended period of a repetitive structure. The period consists of two musical sentences which are harmonized absolutely identically: the first sentence consists of eight bars or measures and the second of nine to thirteen measures. The third measure, or bar, is absolutely identical to the ninth, and the first two bars carry the main "load" of the introduction, of addressing the Lord (see the first and second bars). These two bars also attune the choir to singing in F-minor. It may be of interest to precede to note that there is no pause after the end of the first musical sentence, that the whole prayer is rendered in one single period which is what the choir should do. This objective is easily achieved since there is no culmination in the composition and the main weight of meaning, the "message", falls upon the last-but-not-the-least (12th) measure.

One should note the exceptionally harmonic nature of the work in which harmony provides the main means of musical expressiveness.

The movement of voices is of an amazingly flowing nature, without any abrupt changes which presents no special problems in rendering. The most mobile part is that of the bass and this should be taken into account in rehearsing the work.

Hierodeacon IOS





Church of the Dormition in the village
of Vishenki, Korop Region



Church of the Dormition in the village
of Silchenkovo, Talalayevka Region



Church of St. Michael in the village
of Bezuglovka, Nezhin Region



Church of the Three Holy Hierarchs
in the town of Priluki

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